THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For APRIL, 1804.

Quid verum atque decens curo, et rogo, et omnis in hoc ſum.

HOR.

ORIGINAL CRITICISM.

Vindiciæ Eccleſiæ Anglicanæ, in which ſome of the falſe reaſonings, incorrect ſtatements, and palpable miſrepreſentations, in a publication, entitled, "The True Churchmen aſcertained," by John Overton, A. B. *are pointed out.* By the Reverend Charles Daubeny, Fellow of Wincheſter College, Miniſter of Chriſt's Church, Bath, and Author of "A Guide to the Church." 8vo. PP. 471. Rivingtons. 1803.

IT has been well obſerved, that the moſt violent efforts of infidelity have, contrary to the deſign of the aſſailants, been uniformly ſerviceable to the Chriſtian cauſe: for nothing has ever been ſo plauſibly written in oppoſition to our holy religion, which has not called forth invincible exertions, and unanſwerable arguments in its defence. Truth indeed, however it may, for a time, be depreſſed or obſcured, has ultimately nothing to fear either from the miſrepreſentations of ſophiſtry, or from the more daring and direct fabrications of unprincipled forgery. *Magna eſt veritas, et prevalebit:* its force is irreſiſtible, and its victory certain.

The juſtneſs of this maxim has been eminently exemplified in the conſequences which have already reſulted from the rude and unmannerly publication of Mr. Overton. When that gentleman had finiſhed his taſk of arranging, and reducing to ſome ſemblance (for it is only a ſemblance) of unity and order, the motley and diſcordant materials which had previouſly been collected for him to work on, the "True Churchmen," we are credibly informed, conſidered their party as placed beyond the reach of attack, and not only perſuaded each other in private, but boaſted in public, that Calviniſtic Methodiſm would hence-

forth triumph unqueſtioned, and that its antagoniſts were fallen to riſe no more. They had long been baffled in every attempt to found their wild and extravagant impieties on the authority of ſcripture; but now, as they imagined, they had adopted a maſterly ſtroke of policy, and taken a ſtation from which they could not be driven. By ſeeming to entrench themſelves behind the fences of the doctrinal ſtandards of our venerable church, they conceived that they muſt infallibly ſucceed as well in eſtabliſhing their own arrogant claim of being her only genuine defenders, as in fixing on the body of the national clergy the indelible brand of intereſted falſehood, and even of ſhameleſs perjury. Accordingly the hum of mutual congratulation was obſerved to be general, loud, and deep. But,

" O curas hominum! O quantum eſt in rebus inane!"

The policy on which they plumed themſelves was weakneſs itſelf, the offspring, not of enlightened wiſdom, but of ſhort-ſighted cunning. The poſition which they fondly pronounced impregnable, was incapable of being, even for a moment, maintained; and was, conſequently, forced as ſoon as aſſailed. Thus their fooliſh ſelf-confidence has ruined their cauſe, while the diſingenuous and ſophiſtical arts, by which they tried to ſupport it, have blaſted their character.

It is commonly, and, we believe, juſtly ſaid, that nothing can be more dangerous for a general, however accompliſhed and able he may be in other reſpects, than a ſupercilious contempt of the enemy. Yet ſome diſpoſition of this imprudent nature ſeems fairly imputable to Mr. Overton and his friends. Our evangelical and charitable churchmen, indeed, have ſo long and ſo conſtantly been in the habit of entertaining themſelves and their hearers with abuſive declamation againſt their fathers and brethren, that, as certain liars, by continually repeating their own falſehoods, are reported to have come at laſt to believe them, ſo theſe revilers of the Church of England would appear, from the tone in which they expreſs themſelves, to be ſeriouſly of opinion, that, among the national clergy, abilities, ſpirit, energy, and honour, as well as honeſty, religion, and virtue, are totally extinct. They intimate, in no ambiguous language, that our ſpiritual guides are bewildered in " the mazes of this world's politics;" ſunk in " earthly-mindedneſs;" and in that " careleſsneſs and inattention to heavenly things, which are carrying us rapidly forward to infidelity, deiſm, and practical atheiſm;" that their " conſcience is violated by the abuſe of the moſt ſolemn ſubſcriptions, and the unmeaning routine of prayers uttered without any heart-felt ſenſation of their import, or the ſpirit of prayer;" and that their " conſcience is hardened into inſenſibility*." From opponents thus daſtardly, corrupted, and contemptible, the well-diſciplined army of the " True Churchmen" could reaſonably expect but a feeble reſiſtance; and they might, there-

* See ANTI-JACOBIN REVIEW, Vol. XVI. p. 41.

fore,

for, very naturally think that they did not run any great riſk by inſulting them. But the event has ſhewn that their expectations were rather too ſanguine and preſumptuous. We, indeed, knew the clergy too well to ſuppoſe, for a moment, that the impudent and calumnious aſſertions, the cobweb ſophiſms, and the groſs miſtatements of theſe inſidious ſectaries, who have lately taken the fancy to new-chriſten themſelves by the fictitious name of "the True Churchmen," would be ſuffered to paſs without due animadverſion and complete detection. We knew that the Church of England could boaſt of multitudes among her genuine ſons, who were equally qualified by talents and by zeal to cruſh theſe dark and muddy controverſialiſts. She could not be at a loſs for champions to vindicate her doctrines, and confound her enemies. We therefore confidently anticipated a diſplay of ſuch powers as were required by the occaſion; and our hopes have not been diſappointed. The biſhops of Lincoln, of Oxford, and of Rocheſter, have proved how well they deſerve the eminent ſtation which they hold, by officially warning their clergy and people againſt theſe ſpecious, but ſpurious, "evangelical miniſters." Dr. Kipling, Mr. Pearſon, and others, are entitled to the warmeſt thanks of every friend to our eſtabliſhment, for their active exertions in the ſame good cauſe. But, above all, the ſound and well-inſtructed author of the work now before us has performed, for the church, a moſt ſignal ſervice, by a more minute and particular diſſection of Mr. O.'s artful publication, than fell within the plan of any other of the writers whoſe names are here mentioned. Such a work, we very frankly acknowledge, we anxiouſly and eagerly wiſhed to ſee from the hand of this excellent churchman and divine. No man, we were ſatisfied, was more competent to the taſk; and Mr. O. had treated his former works with ſuch marked malignity, and rancorous injuſtice, as ſeemed imperiouſly to call for an anſwer. We hardly, indeed, ſuppoſed it poſſible that any new production of Mr. Daubeny's pen could increaſe our eſteem for him; yet ſuch has remarkably been the effect of the preſent publication. A more maſterly piece of controverſial writing we have ſeldom read, or one more becoming a gentleman and a Chriſtian. Mr. D. notwithſtanding the moſt irritating and unprovoked aggreſſion, has diſdained to reply to Mr. O.'s railing. He has encountered petulance with mildneſs, expoſed miſrepreſentation with temper, and vindicated truth with manly dignity. Such a book demands attention and reſpect; and from *us* it ſhall have them. The monthly reviewers, indeed, we obſerve, have, in perfect conſiſtence with the looſeneſs of their principles, huddled it, as well as Mr. O.'s apology, and the other tracts relating to the controverſy, into a corner of their monthly catalogue, and diſmiſſed them all with a few ſhort remarks, ſignificant of their conſidering the ſubject as unworthy of regard. But the readers of the Anti-Jacobin Review entertain, we truſt, very diſferent ſentiments. They will, doubtleſs, thank us for a comprehenſive analyſis of Mr. D.'s vindication; and many of them, we think,

will be induced by our report to make themſelves thoroughly and intimately acquainted with it.

Mr. D., in an introductory chapter, engages that, in the courſe of his work, he ſhall fairly oppoſe argument to argument, and ſtatement to ſtatement; and, placing the ſcale of judgment in the only hands in which it ought to be placed, leave the turn of it as far as may be to the reader. "Mr. O.'s publication," he truly adds, "appears to proceed on a different plan; little being left for the reader but to coincide in judgment with its author. The opinions in which the ſuppoſed opponents of Mr. O. are made to differ from him, are firſt brought before the reader; and, after having been placed, by his own comments upon them, in that point of view in which Mr. O. has been accuſtomed to ſee them, they are then conſigned to the ſentence which it is the object of each chapter, to leave impreſſed on the minds of its reader, of their being in a greater or leſs degree at variance with the evangelical doctrine." (Pp. 4, 5.) The following obſervations on the jeſuitical title of Mr. O.'s book are moſt pertinent and pointed:

"This title appears to me objectionable on more accounts than one. The true churchmanſhip of the regular clergy of the eſtabliſhment no more requires to be aſcertained, than do the evangelical miniſters of the Eſtabliſhed Church ſtand in need of an apology. All miniſters of the Eſtabliſhed Church are profeſſedly *evangelical miniſters*; and woe be to them if they do not preach in conformity to their profeſſion. But if, by evangelical miniſters are to be underſtood chiefly, if not excluſively, thoſe among the clergy, who conſider certain peculiarities to conſtitute part of the goſpel, which others think themſelves juſtified in conſidering as peculiarities not to be maintained, and not worth contending about; the excluſive appropriation of a title to themſelves, which implies a notorious dereliction of duty on the part of their opponents, is certainly not to be admitted. It is prejudging a cauſe which remains yet to be tried. The profeſſed object of Mr. O.'s publication being, in a degree at leaſt, to plead the cauſe of Calviniſm; the title of his book, if any diſtinction were neceſſary to be made between thoſe who profeſs to teach the ſame doctrine, ſhould have been 'An Apology for thoſe Regular Clergy of the Eſtabliſhment who maintain the Articles of the Church of England to be Calviniſtic, in oppoſition to the great body of the Clergy, who do not ſee them in that light.' In ſuch caſe an invidious diſtinction, reſpecting the eſſential object of their profeſſion, between miniſters of the ſame church would have been avoided; and the point at iſſue, as relating to a mere difference of opinion, would have been placed on its proper ground. Such a title would have conveyed a clear and intelligible meaning to every reader, and might poſſibly have led the author to a more perſpicuous and ſyſtematic arrangement of his ſubject than his publication at preſent exhibits. For the general fallacy which appears to pervade the whole of Mr. O.'s work, is occaſioned by a want of proper diſcrimination having been made between the peculiar tenets of Calviniſm, and thoſe doctrines of grace which our articles were meant to ſecure."

Nothing can be truer than this remark of our author; but Mr. O.'s great aim was to conceal the fallacy. His proper buſineſs, therefore, was to confound, and not to diſcriminate. "To have enabled his readers,"

readers," continues Mr. D., "to form a proper judgment on theſe two diſtinct ſubjects, Mr. O. ſhould have furniſhed him with particular definitions of what was to be underſtood under each of theſe heads, which might have prevented an aſſociation of ideas, which, to thoſe who have been accuſtomed to preciſion of language, may not appear to have any legitimate connection." (Pp. 7, 8.)

Mr. D. feels himſelf called upon to ſolicit the indulgence of his readers for the frequent appeals which, in the progreſs of his work, he is under the abſolute neceſſity of making to his own publications. "How deſirous," he ſays, "ſoever I may be to ſpeak little of myſelf, yet, conſidering that my writings, for reaſons beſt known to Mr. O., appear to have furniſhed the greateſt cauſe of offence; I know no other way by which effectual juſtice can be done, than that of ſuffering them to ſpeak for themſelves." (p. 10.) By thoſe who, like us, have derived moſt important inſtruction and advantage from Mr. D.'s writings, and have obſerved the diſhonourable manner in which Mr. O. has miſrepreſented them, as well as the *odium pluſquam theologicum* with which he has uniformly purſued their author, this apology will be reckoned more than ſufficient. The learned vindicator concludes his introduction in the words of Dr. Chriſtopher Potter, which he gives as expreſſive of his own diſpoſitions, and which deſerve to be written in letters of gold.

"I honour truth," ſays that excellent writer, "with all my heart, next after God; or rather as I do God himſelf, who is the God of truth: and I ſhall eſteem him my deareſt friend that ſhall, at any time, conquer my errors with evidence of truth; for that conqueſt ſhall be my happineſs and victory. Any error abuſeth the underſtanding, but an error in religion corrupts it; in faith, poiſons it: how happy and glad ſhall I be to be purged of all ſuch ruſt and poiſon! But I am a Chriſtian, and rational; and ſtill I muſt repeat it, I cannot be convinced but with SCRIPTURE or REASON: Either of theſe, THE FORMER BEING GROUNDED ON THE LATTER, will command my aſſent; but I cannot be chidden or frighted, or forced into an opinion; one good argument ſways me more than twenty declamations." (p. 13.)

Mr. O., in his preface, had boaſted that the method purſued by him affords the beſt ſecurity againſt *the iniquity of quotation.* "In what is here given," he ſays, "as quotation, the *words* of the author are carefully diſtinguiſhed." But, as Mr. D. well obſerves, "every quotation, to be a juſt one, muſt be ſo applied as to ſpeak the ſenſe of the author from whom it is made; otherwiſe the meaning annexed to it is not that for which the author is reſponſible." (p. 15.) A moſt flagrant tranſgreſſion of this canon of criticiſm is found in the very opening of Mr. O.'s firſt chapter, where he fixes on Mr. D.'s words, a meaning which could not have been in the author's contemplation. With regard to an aſſertion of Mr. Wilberforce, "That the actual principles of the clergy of the eſtabliſhment are extremely different from thoſe which it profeſſes," Mr. D. had ſaid, in his Guide to the Church, (p. 324.) that "it is derived more from the indecent revilings of *irregular preachers* than from fact." What is here alleged by

Mr. D. is, with equal ſtupidity and diſregard to truth, produced by Mr. O., as a proof that Mr. D. has attacked his party, and accuſed his "*regular evangelical miniſters*" of not preaching the goſpel. Mr. D. ſhews, from the whole deſign of the diſcourſe, from which theſe words are taken, that he could not intend by them Mr. O.'s "regular clergy of the eſtabliſhment," but "thoſe blue-aproned men," as Biſhop Hall denominates them, "who, though they never knew any better ſchool than their ſhop board, yet think themſelves more truly learned than the deepeſt doctor, and better interpreters of ſcripture than the greateſt divine:" When Mr. D. talks of irregular preachers, "he muſt mean," ſays Mr. O., our "evangelical miniſters." To this Mr. D. very properly replies, "*Qui capit, ille facit.*" Had Mr. D. as he really has not, charged Mr. O.'s clients with "indecent revilings" againſt their brethren, he would certainly not have been guilty of defamation; for the fact is notorious, and Mr. O.'s book contains the moſt indiſputable proof of it. But the calumny of which Mr. O. complains (if any calumny there be) proceeds from his friend and patron Mr. Wilberforce; for Mr. O. deſigns his clients REGULAR CLERGY OF THE ESTABLISHMENT; and it is of ſuch perſons that Mr. W. alleges that their principles are different from thoſe of the church.

Mr. D. here gives ſome other inſtances in which *the iniquity of quotation* is guarded againſt by not only miſrepreſenting, but falſifying his words, which are made, in Mr. O.'s edition of them, to "convey a meaning totally different from that intended to be conveyed by the author." (p. 28.) He then comes to Mr. O.'s charge with regard to ſubſcription. He obſerves that Mr. O., having referred to ſeveral individual divines, who ſeem to entertain looſe notions on this ſubject, draws at laſt a concluſion, which his readers are left to apply to the great body of the clergy, whom Mr. O. diſtinguiſhes by the title of his *opponents*. On this diſingenuous conduct of Mr. O., our learned vindicator's reflections are particularly excellent.

"The ground on which Mr. O. has built his concluſion, from the writings of the above-mentioned authors, as applicable to the general caſe of thoſe divines whom he conſiders in the character of opponents, appears to be this: That all of the clergy who do not ſee the articles of our Church in the ſame *Calviniſtic* point of view in which he ſees them, cannot ſubſcribe to them in their plain and grammatical ſenſe; and that, therefore, the object [which] they have before them, in conſequence of ſuch equivocal ſubſcription, is, in Mr. O.'s words, 'to evade or extenuate' ſome of the viſible doctrines which the articles are conſidered to contain. But as this is *aſſumed* ground, it is that on which no fair argument will ſtand. To any argument [which] Mr. O. has placed, or may place, on ſuch ground, it is ſufficient to reply, that thoſe divines who do not conſider the articles to be, ſtrictly ſpeaking, *Calviniſtic*, profeſs to ſubſcribe to them in the ſame ſenſe in which Mr. O. ſuppoſes [that] they cannot ſubſcribe to them, namely, in their plain and grammatical ſenſe. To inſinuate that they do not, is, in effect, to lead the reader to the concluſion, that by far the majority of the clergy of the Church

Church of England are not honeſt men. This, of all the modes of controverſy, is, undoubtedly, one of the moſt diſhoneſt." (Pp. 31, 32.)

Mr. O., in his cenſure of thoſe divines who have written looſely on the ſubject of ſubſcription to the articles, makes no exception of Mr. D. Yet, if he had read, with any degree of attention, the "Guide to the Church," he muſt have known that, on this important ſubject, Mr. D.'s ſentiments accord with his own. Mr. O.'s motive for withholding this information, Mr. D. does not take upon him to aſcertain. But the motive is as evident as it is diſhonourable. Mr. O.'s object was, not to diſplay the merits of his antagoniſts, but to load them with obloquy, and to render them odious in the eyes of the ſainted followers of the "True Churchmen." From ſuch a writer how could Mr. D. be ſo ſimple as to look for juſtice? An author who has ſo effectually contributed to expoſe, in their genuine and proper colours, the arrogant pretenſions of theſe Calviniſtic methodiſts, could reaſonably hope for nothing but injuſtice from their accredited champion.

To ſubſtantiate the poſition that Mr. O.'s clients do, and that their opponents do not, preach the genuine doctrines of the articles, he has, in his firſt chapter, brought forward the teſtimonies of the Anti-Jacobin reviewers, and of the late Mr. Jones, of Archbiſhop Secker, of the Biſhops Porteous, Horſley, Horne, Barrington, and Pretyman. The concluſion of the chapter is as follows:

"Men may indeed *ſay* what they pleaſe, and when they pleaſe *contradict* at one time what they *affirm* at another. Thus, however, does it appear that one claſs of theſe divines, in *vindicating* ſuch a conduct, another in *confeſſing* it, and our biſhops in *lamenting* it, conſpire to *eſtabliſh the fact* in oppoſition to our aſſailants, that *many* of them have not adhered to the *obvious doctrines of the articles*; or, in other words, do not *preach ſo evangelically* as theſe forms. And thus, on the other hand, do *we profeſs* to adhere to their *plain meaning*: thus is it *confeſſed*, that the articles lean to our ſide of the queſtion; and thus do theſe eminent prelates recommend, with all their energy, the very ſtyle of preaching by which *we are characteriſed*, for which we are *calumniated*, and *which only* we would here vindicate." (Overton, Pp. 42, 43.)

This bluſtering paſſage, which the writer of it, no doubt, thought very fine, and very convincing, has been demonſtrated by the Dean of Peterborough, to be a tiſſue of unintelligible nonſenſe. It certainly confounds things as different from each other as eaſt is from weſt. With regard, however, to the *general* charge, that thoſe of the clergy, who are not Calviniſtic methodiſts, do not preach the *obvious doctrines of the articles*, the ſuperfluity of Mr. O.'s quotations might have eaſily been ſpared. Among ſo numerous a body as the parochial clergy of England, it would be ſtrange if ſome had not exiſted, who neglected to found, with ſufficient care, their moral exhortations on Chriſtian principles. But this neglect, which is always to be condemned, is by no means the ſame with neglecting to found them on the principles of Calviniſm, or of enthuſiaſm. None of the excellent divines here quoted by Mr. O. condemn moral preaching as unevangelical; nor

do any of them reprimand the clergy for not confining their diſcourſes excluſively to the peculiar doctrines of Calviniſm. On the paragraph which we have given from Mr. O., Mr. D.'s remarks are well worth attending to.

"This formal parade," he ſays, "of premiſes, proof, and inference, is calculated to leave an impreſſion on the reader's mind, that Mr. O. having regularly made out his caſe, is therefore juſtified in his concluſion. But to me it appears that at leaſt two, if not three, links are evidently wanting in the chain of argument, to connect Mr. O.'s premiſes with his concluſion. Firſt, with reſpect to the premiſes themſelves, before they can be admitted as contributing any thing towards the eſtabliſhment of the general poſition [which] Mr. O. is here attempting to make out, it muſt be proved that the great body of the clergy, againſt whom Mr. O. is writing, adopt the looſe ſentiments of thoſe individual divines [whom] he has brought forward on the ſubject of ſubſcription. In the next place, it muſt be proved that the authorities appealed to by Mr. O. on this occaſion do actually bear on the caſe in point, by being intended to apply to evangelical miniſters of the *Calviniſtic perſuaſion*, to the excluſion of all others of a different perſuaſion. And, in the third place, it muſt be proved, in reference to the adduced authority of the Biſhop of Lincoln, who maintains, what every honeſt man muſt, 'that the articles are to be ſubſcribed in their plain obvious ſenſe;' that no miniſter but thoſe who conſider the articles to be *Calviniſtic* can ſubſcribe them *in that ſenſe*." (Pp. 37, 38.)

Mr. O. could not poſſibly be ignorant that his Lordſhip of Lincoln, who ſo forcibly inculcates the indiſpenſible duty of honeſt and unequivocal ſubſcription, is very far indeed from being an advocate for the Calviniſtic interpretation of the articles.

Our learned author's examination of Mr. O.'s ſecond chapter is replete with matter of high importance. He complains, with every candid judge of the queſtion, that Mr. O., inſtead of defining what Calviniſm is, has treated the point in diſpute in an indiſtinct and unſatisfactory manner. He therefore thinks it neceſſary to give a ſketch of Calviniſm, that the reader may know the ground on which the parties differ. His account of Calviniſm is clear and conciſe; but as it coincides entirely with that which is given by Dr. Kipling, and with which our readers are well acquainted, it is unneceſſary to detail it. Mr. D., then, moſt pertinently obſerves, that Mr. O., in the firſt ſection of this chapter, has ſcandalouſly attempted to impoſe on the public. The title of the ſection leads us to expect an extended compariſon of our different forms, the articles, liturgy, and homilies: a compariſon which, as our author remarks, "would have brought the ſubject into a nut-ſhell." Inſtead of this compariſon, Mr. O. gives us nothing but his naked aſſertion, that all our ſtandards breathe the true ſpirit of Calviniſm. It was, indeed, deſirable for Mr. O. to get off this ground as quickly as poſſible. For, "conſidering," ſays Mr. D., "our articles to be *Calviniſtic*, it was much more adviſable to *talk* of aſcertaining their real ſenſe by the mutual illuſtration which our different forms afford each other, than *actually to attempt it*." (p. 53.) It has been

been given, however, in ſuch a manner as muſt bring conviction to every candid mind, by the excellent author whoſe work we are conſidering; in the maſterly pamphlet of the Dean of Peterborough, of which Mr. D. ſpeaks as it deſerves; and, we will venture to add, in the Anti-Jacobin Review.

Mr. D. next adverts to the uſe which Mr. O. has made of the Royal declaration prefixed to the articles. Both parties equally admit the authority of this public inſtrument, as confining the clergy to the plain, literal, and grammatical ſenſe of the articles. This ſenſe, M. O. contends, is the Calviniſtic ſenſe, which, conſequently, the declaration was intended to ſecure. It is well known that this famous injunction was obtained chiefly by the influence of Laud, who, Mr. O. informs us, "with a few of his aſſociates, had adopted milder notions on the points peculiar to Calviniſm, than thoſe which generally prevailed in the nation at that period." (Over. p. 48.) But Laud and his aſſociates were accuſed by the Calviniſts, of departing from the true ſenſe of the articles; to which, ſays Burnet, "it was anſwered by them that they took the articles in their literal and grammatical ſenſe; and, to ſupport this, that declaration was ſet forth." From theſe facts Mr. D.'s reaſoning is unanſwerable. "The concluſion," he ſays, "appears to be as evident as that two and two make four, that, at the time this declaration was ſet forth, the Calviniſts themſelves did not conſider the plain, literal, grammatical ſenſe of the articles compatible with the interpretation [which] they annexed to them; for, had this been the caſe, Biſhop Laud, who was known to be the chief ſpring in this buſineſs, inſtead of becoming the object of their accuſation, on this occaſion, would have been entitled to their higheſt regard, for having thus contributed ſo eſſentially to the confirmation of the Calviniſtic cauſe." (p. 57.)

The truth is, that the declaration in queſtion, inſtead of being intended to favour the Calviniſtic interpretation, was intended to guard againſt it. Laud, from his very firſt public appearance, had diſtinguiſhed himſelf as a decided Anti-Calviniſt. When Preſident of St. John's in Oxford, he was accuſed by the Vice-Chancellor of Popery, a charge to which the Puritans and Calviniſts, who had long travelled hand in hand together, never failed to have recourſe, in order to render their oppoſers odious. Laud ſaw the danger with which the nation was threatened by this reſtleſs and turbulent party, and employed his whole influence to divert its courſe. The declaration was one of the means which he thought adapted to his purpoſe. Its immediate cauſe was a book by Mountague, afterwards Biſhop of Chicheſter, entitled, "An Anſwer to the Gagger," in which many of the Calviniſtic tenets, particularly the five predeſtinarian articles of the memorable Synod of Dort, were formally denied to be doctrines of the Church of England. This publication enraged the Calviniſts, who cauſed an information againſt its author to be laid before Parliament. Mountague appealed to the King, who approved his book, and ordered his "Appeal to Cæſar" to be publiſhed. It was accordingly licenced

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with this approbation, "That there was nothing contained in the ſame but what was agreeable to the public faith, doctrine, and diſcipline, eſtabliſhed in the Church of England. Thus was Calviniſm rejected by Authority.

While the "Appeal to Cæſar" was in the preſs, the death of James I. took place. The book was therefore addreſſed to King Charles, whoſe firſt Parliament having committed Mountague to the cuſtody of the Serjeant, and obliged him to give bail for his appearance, Laud and ſome other biſhops interpoſed in his behalf with the Duke of Buckingham. The proſecution was, for that time, dropt. But it was again revived by Charles's ſecond parliament, a Puritanical committee of which, with Pym at their head, recommended the impeachment of Mountague. The impeachment, indeed, did not take place; but conferences were held, among the divines of different ſentiments, for adjuſting the matter. Theſe having produced no good effect, the King, by advice of the biſhops, publiſhed his proclamation to put an end to the controverſy. The third parliament of Charles, which met in 1628, diſcovering the ſame diſpoſitions as the two firſt, Laud, in the end of this year, as a means of ſilencing the Calviniſtic diſputes, procured the thirty-nine articles to be reprinted, with the Royal Declaration in queſtion prefixed.

The Calviniſtic divines were loud in their complaints. In a petition which they drew up againſt the declaration, they ſtated "what a reſtraint was laid on them from preaching the ſaving doctrines of *God's free grace in election and predeſtination.*" From preaching theſe doctrines, the Calviniſts, by their own account, were reſtrained by the declaration. 'But," ſays our acute and learned author, "the declaration only enjoined the clergy 'to ſhut up all diſputes in God's promiſes, as they be generally ſet forth in Holy Scripture, and the *general* meaning of the articles of the Church of England, and not to print or preach to draw the article,' the XVIIth no doubt, 'aſide any way, nor to put their own ſenſe or comment to be the meaning of the article, but to take it in the *literal* and *grammatical* ſenſe.' Therefore, the literal and grammatical ſenſe of the article alluded to, in connection with the *general* meaning of the articles of the Church of England, did not, in the opinion of the Calviniſts of that period, contain the ſaving doctrines of God's free grace in election and predeſtination, according to the Calviniſtic interpretation." (p. 64.)

It was certainly a very extraordinary proof of Mr. O.'s ingenuity to convert Biſhop Laud, whom a brother preſbyter calls a "fierce Anti-Calviniſt*," into an abettor of his own moderate Calviniſm.

"Either Mr. O.," obſerves our author, "himſelf was ignorant of the real ſtate of our Church at the period here referred to, or he proceeded on the preſumption that his reader might have no knowledge on the ſubject, but what was to be derived from his pages. According to Mr. O.'s account,

* ANTI-JACOBIN REVIEW, Vol. XVI. p. 40.

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the Church of England was at that time divided into two parties, conſiſting of mild and rigid Calviniſts. The former had Laud and his aſſociates at their head, who 'had adopted,' Mr. O. ſays, 'milder notions on the points peculiar to Calviniſm:' whilſt the latter, which conſtituted by far 'a great majority,' were diſtinguiſhed by the more rigid notions. The declaration in queſtion, therefore, having been brought forward by Laud and his aſſociates, was of courſe brought forward for the purpoſe of ſecuring thoſe milder notions on the peculiar tenets of Calviniſm, which they are here ſaid to profeſs. On this ground Mr. O. has built his *a fortiori* argument, (as he calls it,) to prove that the declaration in queſtion muſt ſupport that ſpecies of mild Calviniſm which he maintains; becauſe to this ſtandard *the most moderate Calvinists* (namely, Laud and his aſſociates) profeſſed to reach. But this ſurely is preſſing Laud into the ſervice of Calviniſm with a vengeance. It is making him a Calviniſt, for the purpoſe of making the declaration, which originated with him, miniſter to a Calviniſtic purpoſe. It is a bad cauſe, in the defence of which nothing can be ſaid: What, then, muſt that cauſe be, in the defence of which, whatever is ſaid, proves to be worſe than nothing?" (Pp. 65, 66.)

Mr. O. propoſes to eſtabliſh the Calviniſm of our public ſtandards, by an appeal to the other writings and declarations of the reformers of our Church. "Theſe writings," he ſays, "are at once commentaries upon the eſtabliſhed creed, and in themſelves direct evidences what doctrines were uniformly taught by the framers and impoſers of it." (Ov. p. 55.) But to this Mr. D. very properly replies, that *direct* evidence can be derived only from the correct and literal conſtruction of the propoſitions in which the doctrines are contained, that is of our public ſtandards themſelves. The *private* writings of the reformers, conſidered as individuals, can furniſh only *preſumptive* evidence on the ſubject: for the queſtion is not what the ſentiments were of the reformers *individually*, but what was their judgment *collectively*. It appears to our author, as it does to us, extremely probable that, if each of our reformers had been aſked to define what they meant by predeſtination, their definitions would not have ſtrictly correſponded. They ſeem to have thought that this point was not explicitly revealed in ſcripture. The celebrated Bradford had written a treatiſe on "God's election," which he ſubmitted to the judgment of Cranmer, Latimer, and Ridley, when in priſon at Oxford. A letter from Ridley to Bradford is extant, from which it appears, that the ſpeculations of the latter were not approved. "Sir, in thoſe matters," ſays the good Biſhop, "I am ſo fearful, that I dare not ſpeak farther, yea almoſt none otherwiſe, than as the very text doth (as it were) lead me by the hand." Accordingly, in drawing up the XVIIth Article, our reformers appear, as we formerly obſerved*, to have almoſt tranſcribed the words of St. Paul.

"Although, therefore," ſays Mr. D., "the *private* writings of our reformers do not furniſh evidence ſufficient to determine what was their pre-

* Anti-Jacobin Review, Vol. XV. p. 16.

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ciſe opinion on the ſubject of predeſtination; yet, taken in connection with the article in queſtion, they authorize us to ſay what that opinion was not. In a word, it moſt undoubtedly was not *Calviniſtic*. For the private writings of our reformers maintain, in moſt unequivocal language, the doctrine of *universal* redemption; and the doctrine of predeſtination referred to in the article is to be received in conformity with the promiſes of God, 'as they are generally ſet forth in Holy Scripture.' But the *Calviniſtic* doctrine of Redemption is totally incompatible with the promiſes of God, as they are generally ſet forth in Holy Scripture; 'it is not either read therein, nor may be proved thereby;' conſequently, it was not the Calviniſtic doctrine of predeſtination, which our reformers meant to eſtabliſh as the doctrine of the Church of England." (Pp. 74, 75.)

Mr. O. ſeverely cenſures his opponents, and Mr. D. among the reſt, for appealing to what he calls the Popiſh and heterogeneous works of the reign of Henry VIII. while the writings under *Elizabeth* are ſcarcely glanced at. "This circumſtance," he adds, "diſcovers no little of the true nature of their cauſe." This is a mean and diſingenuous manœuvre, of which the object is to repreſent his opponents as inclined to Popery; but, it is, as we have ſeen, an old trick of the Calviniſts. If the writings of our reformers however, be, as Mr. Overton affirms, good commentaries on the eſtabliſhed Creed, the nearer we draw to the fountain head, the purer may the ſtream be expected to be. "Many of Queen Elizabeth's divines were ſtrongly tinctured with Calviniſm, and viewing the doctrines of our church through a Calviniſtic medium, it was natural for them to annex to them a Calviniſtic interpretation." (p. 82.) In 1537 was publiſhed the "Inſtitution of a Chriſtian man;" in 1543, "A neceſſary Doctrine and Erudition for any Chriſtian;" both the work of our *original* reformers. Theſe publications, it is acknowledged, contained ſome Popiſh errors relating to images, and to the real preſence: but "they were," ſays Strype, "added by the King, after the Biſhops had ſet their hands to the contrary." In fact, however, Mr. D.'s reference to the "neceſſary doctrine" was not intended to prove the Anti Calviniſm of the reformers, but a poſition of a different nature. Yet what is *illegitimate* evidence when it favours Mr. D., becomes perfectly *legitimate* when it ſuits Mr. O. Soon after the publication of the "neceſſary doctrine" were written by Cranmer, "Three Diſcourſes" on a review of that work. To theſe Mr. O. has frequently appealed as to deciſive authority; and has even formally adopted their definition of juſtification.

But Mr. O. knew that Mr. D. had produced ſuch proofs of the Anti-Calviniſm of our orignal reformers as no Calviniſt can refute. Theſe he has diſingenuouſly ſuppreſſed; and having alleged that "next to the ſacred Scriptures, our reformers eſpecially profeſſed to reſpect the primitive church *and the works of St. Auſtin*," he flippantly aſks, alluding to his opponents, "Did they never hear of this great uſe of St. Auſtin?" We think, however, with Mr. D. that there does not appear ſufficient reaſon for this marked diſtinction in favour of Auguſtine,

tine. The act of parliament of Edward VI. ſays only that the reformers "had an eye, in the firſt place, to the more pure and ſincere Chriſtian religion in the Scriptures; and, in the next place, to the uſages of the primitive church." Auguſtine, we know, in many points departed from the ſyſtem of interpretation which, before his time, prevailed in the church. The compliment, therefore, here paid him by Mr. O. can be meant for no purpoſe but to prejudice the reader.

In the ſecond ſection of his ſecond chapter Mr. O. ſtill goes on to prove the Calviniſm of our articles from the known private ſentiments of our reformers. We had formerly occaſion * to appreciate the value of what Mr. O. calls "the unanimous teſtimony of men of all ſentiments, and of the utmoſt reſpectability." It is important, however, to attend to ſome of our learned author's obſervations on this ſubject. Mr. O. quotes Moſheim as affirming that "under the reign of Edward VI. Geneva was acknowledged as a ſiſter church, and the theological ſyſtem then eſtabliſhed by Calvin adopted, and rendered the public rule of faith in England." But this aſſertion is a proof of nothing but of Moſheim's ignorance; for no aſſertion can be more contrary to fact. Calvin's offer of aſſiſtance in conducting the reformation of England was rejected; "for," ſays Heylin, "the Archbiſhop knew the man." On the other hand, the counſels of the excellent Melancthon, the moſt decided oppoſer of the tenets of Calvin, were courted and highly valued. Calvin, in fact, wrote letters to the King, to the Council, to Cranmer, and to the Protector Somerſet; but little or no attention was paid to them. When he was afterwards conſulted concerning the uſe of the Engliſh liturgy, by the Engliſh refugees at Franckfort, he pettiſhly, in reference to theſe former events, expreſſed himſelf of its patrons thus: Sed ego fruſtra ad eos ſermonem converto, qui forte non tantum mihi tribuunt, ut conſilium a tali auctore profectum admittere dignentur."

So little reaſon had Moſheim to ſay that the theological ſyſtem of Calvin was adopted by our reformers. With regard to a later period of our hiſtory, his teſtimony, however is more correct. "Scarcely," ſays he, "had the Britiſh divines returned from the ſynod of Dort, and given an account of the laws that had been enacted, and the doctrines that had been eſtabliſhed by that famous aſſembly, than the King, together with the greateſt part of the epiſcopal clergy, diſcovered, in the ſtrongeſt terms, their diſlike of theſe proceedings; and judged the ſentiments of Arminius, relating to the divine decrees, preferable to thoſe of Gomarus and Calvin." He truly adds that "the peculiar doctrines, to which the victory was aſſigned by the ſynod of Dort, were abſolutely unknown in the firſt ages of the Church."

Mr. O. brings forward the "venerable teſtimony of Davenant,

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* See ANTI-JACOBIN REVIEW, Vol. XV. Pp. 14, 15.

Carleton,

Carleton, Hall, Ward, Uſher, and Whitaker." Whitaker, it is true, ſpeaking of the Calviniſtic opinion, ſays, "the Church of England, ever ſince the goſpel was reſtored, hath *always* held this opinion, &c. But Mr. O's favourite hiſtorian, Strype, talks a different language. He ſays, that till about the year 1595, this opinion was not entertained by many learned men of the Univerſity of Cambridge; and that even by thoſe who held it, *it was not underſtood to be certainly the ſenſe of our articles.*" Whitaker's aſſertion is only that of a decided Calviniſt, confident in his own cauſe, and proves juſt as much as the aſſertion of Mr. O. or of Preſbyter, to the ſame purpoſe. But "admitting," ſays our author, "that Davenant, &c. were *all decided Calviniſts*, how does their opinion on this ſubject tend to aſcertain the private ſentiments of our *original* reformers, who were old men before moſt of them, it is probable, were born?" (p. 107.) Four of theſe divines, however, bore public teſtimony, at the ſynod of Dort, againſt the ſyſtem of Calvin, in three propoſitions which were rejected, of courſe, by the fanatical aſſembly, but which maintained, in the moſt unequivocal terms, the doctrine of univerſal redemption, and the conſiſtency of grace with the free agency of man. Uſher, though he lived in the Calviniſtic perſuaſion, yet did not die in it; ſo that, of all the ſix divines here appealed to by Mr. O. Whitaker is the only one whoſe teſtimony on the ſubject of Calviniſm remains unimpeached.

Mr. O. however, proceeds to aſſure his readers (p. 73.) that the fact of our firſt reformers being Calviniſts "is abundantly confirmed by the writings of the reformers themſelves." But not a ſyllable is produced from the writings of Cranmer, Ridley, or Latimer, to ſubſtantiate the affirmation. "Innumerable other productions," he ſays, "of the reigns of Edward, Elizabeth, James, and Charles, equally full to the purpoſe, might be ſpecified;" but he has prudently waived the ſpecification. He wiſhed, he ſays, "to avoid unneceſſary prolixity," but on this procedure our author's obſervations ſtrikes home. "It ſeldom happens, I believe, that a man fails to *particularize*, when particulars are *decidedly in his favour.*" (p. 111.) Mr. O. indeed, lays conſiderable ſtreſs on Nowells Catechiſm; which was reviewed and approved by the ſame convocation that paſſed our articles; and "how a *confeſſedly Calviniſtic* Catechiſm can afford an argument againſt the Calviniſtic interpretation of our articles, ſome perſons," he obſerves, "will be hard to convince. How it can contain any other doctrine than that of the articles, ſuch perſons do not conceive." But this, as our author acutely remarks, may be eaſily conceived, by ſimply ſuppoſing "that the ſenſe which Calviniſts ſee both in the Articles and in the Catechiſm, the convocation which reviewed it did not ſee. According to this mode of arguing Mr. O. will have no difficulty in proving juſt what he pleaſes. If a catechiſm, reviewed and paſſed by the ſame convocation that reviewed and paſſed our articles be 'confeſſedly Calviniſtic,' it certainly cannot afford an argument *againſt*, but *for*, the *Calviniſtic* interpretation of thoſe articles.—But the reader has

has only to deny the *major* propoſition in this hypothetical ſyllogiſm, and it immediately diſſolves." (Pp. 112, 113.) The preſent Biſhop of Bangor, however, whoſe deep erudition and excellent principles do honour to his order, has ſucceſsfully maintained that the catechiſm of Nowell is not Calviniſtic; and to his opinion the world will probably pay more reſpect than to that of Mr. Overton.

Our author proceeds to examine the force of Mr. O.'s arguments from "the conceſſions and reaſonings of avowed Arminians." The firſt of theſe produced by Mr. O. is Biſhop Burnet, who, if he was, as we believe he was, an avowed Arminian, is in direct oppoſition to Mr. O.'s cauſe. He ſays of the articles "I believe them all myſelf." He believed them, therefore, in the Arminian ſenſe; otherwiſe his ſubſcription was not that of an honeſt man. He made conceſſions, indeed, to the Calviniſts, which he was certainly under no neceſſity of making. But this will create no ſurprize to thoſe who recollect with what view his expoſition was undertaken. It was part, in fact, of an extenſive ſcheme for promoting what was then called a "Comprehenſion," and the object of it was to introduce ſuch a latitude in the interpretation of the articles that perſons of all perſuaſions might be induced to ſubſcribe them. Of this ſcheme, and of the actors in it, Burnet himſelf, in the Hiſtory of his own times, gives a good account. We know, however, the reception which his expoſition met with from the great body of the clergy, at the time when it was publiſhed. It was examined and cenſured by Dr. Binks, Dean of Litchfield, who has given us the heads of a repreſentation from the lower to the upper houſe of convocation, in which it is alleged: "1. That the ſaid book tends to introduce ſuch a latitude and diverſity of opinions as the articles were made to avoid: 2. That there are many paſſages in the expoſition which appear to be contrary to the true meaning of the articles, and to other received doctrines of the church: 3. That there are ſome things in the ſaid book which ſeem to be of dangerous conſequence to the Church of England, as by law eſtabliſhed, and to derogate from the honour of its reformation." Our author, after giving a moſt pertinent quotation from Dr. Binks's book, concludes with the following important obſervation.

"Dr. Binks, and the great body of the clergy, who lived at the time, and who muſt at leaſt be as well acquainted with Burnet's motives on this occaſion as Mr. O., repreſent the principle on which his expoſition proceeds to be, in the utmoſt degree, latitudinarian; its object not being to affix any preciſe meaning to our articles, but to render them, as comprehenſive as poſſible: an expoſition which appears to have had more of *policy* in it than *religion*, and places Burnet's authority in that queſtionable point of view, as to render it inadequate to the eſtabliſhment of the preſent point." (Pp. 121, 122.)

Mr. O.'s next witneſs is Heylin, a profeſſed Anti-Calviniſt, whoſe teſtimony, by way of ſecurity, we ſuppoſe, againſt "the iniquity of quotation," he has mutilated, and whom he brings to prove the very poſition

poſition which Heylin meant to deny. Mr. O. makes him ſay, in effect, that from the re-ſettling of the church under Queen Elizabeth to the proclamation of Charles, there was a general tendency to the doctrines of Calvin. But Heylin ſays expreſsly that "Pryn, with all his diligence, could find but ſeven men who publickly maintained any point of Calviniſm in the ſchool of Oxon from 1596 to 1616." He admits, indeed, that, "by error of the times," about the end of Elizabeth's and the beginning of James's reign, there was "a general tendency to Calvin's opinions," and that, till after the latter period, thoſe who publickly oppoſed the "Calvinian tenets" were few in number. The reflection, however, is obvious that tenets cannot be publickly oppoſed till they are publickly maintained: and this is, in truth, the very reflection which Heylin himſelf makes on the circumſtance. The oppoſers of Calviniſm, he ſays, "though few in number, yet ſerve for a good aſſurance, that the church ſtill kept poſſeſſion of her *primitive truths*, not utterly loſt, though much endangered by ſuch contrary doctrines as had OF LATE been thruſt upon her." Mr. D.'s reaſoning is to the ſame purpoſe and perfectly ſatisfactory.

"The circumſtance of no public oppoſition having been made to the Calvinian tenets, previous to the reign of James, furniſhes to me at leaſt, a proof the very reverſe to that which Mr. O. appears to draw from it. For my concluſion from it is, that the Calvinian tenets formed no part of the originally eſtabliſhed doctrines of our church, but were corruptions, which, by degrees, became as it were graſted upon them; and therefore, being conſidered by divines as not neceſſarily connected with the eſſential doctrines of Chriſtianity, they were not firmly oppoſed till, by being made offenſively obtruſive, they called aloud for ſome ſeaſonable check." (p. 125.)

But, after all, the prevalence of Calviniſm in the latter end of Elizabeth's reign and beginning of James's, proves nothing but Mr. O.'s dexterity in miſleading his readers, and puzzling the queſtion. He ſet out with profeſſing to aſcertain the ſenſe of our articles by the *private ſentiments of our reformers*. But, inſtead of reaſoning forward from the ſentiments of the reformers to the ſenſe of the articles, he reaſons backwards to the ſenſe of the articles from the ſentiments of thoſe who ſubſcribed them half a century after their eſtabliſhment: from the ſentiments of perſons whom we maintain to have notoriouſly departed from the ſentiments of our original reformers.

But Mr. O. has a logic of his own. The author of the "Appendix to the Guide to the Church," had aſſerted, on the authority of Strype, that Calviniſm did not prevail till about the year 1595; and this teſtimony of Strype agrees with that of Heylin. At that *particular period* Mr. D. allowed that many of the clergy were inclined to Calviniſm. On this conceſſion what is Mr. O.'s comment? "Yes, Mr. Daubeny! The 'particular period' in which you and your colleagues allow theſe doctrines were prevalent, includes the VERY PERIOD when our articles were made what they now are; and legally impoſed, AS WELL AS A WHOLE CENTURY AFTERWARDS."

(Ov.

(Ov. p. 85.) If Mr. O. be capable of bluſhing, he will feel no very pleaſing ſenſations, on reading Mr. D.'s ſimple reply. "In what ſenſe the period about 1595, can be ſaid to *include the very period* when our articles were eſtabliſhed, namely in 1552, and ultimately in 1562, I muſt leave Mr. O. to explain. To me the language is not leſs unintelligible, than is the idea apparently meant to be conveyed by it contrary to notorious facts." (p. 131.)

Our learned author has, with admirable ſucceſs, reſcued the venerable Hooper from the force with which Mr. O. endeavoured to compel him into the ſervice of Calviniſm. Hooper, Mr. O. allows, was neither a Manichean, nor a Stoic; but ſtill he may be a Calviniſt: for Calviniſts do not hold with the Manicheans, "that there is *an independent evil principle*;" nor do they, with the Stoics, "aſcribe what happens in human affairs to *an immutable deſtiny*, reſulting from the influence of matter, or from no man knows what, by which God himſelf is reſtrained; but to the appointment of a Supreme Governor of infinite wiſdom, power, goodneſs, and perfection, who, they believe, orders all things with a view to his *own glory*, and the greateſt poſſible ultimate good of his creatures." (Ov. Pp. 88, 89.) But the only difference between the immutable deſtiny of the Stoics and that of J. Calvin, lies in the *cauſe* and not in the *effects* of them. Calviniſtic predeſtination is immutable deſtiny ſtill: "And it muſt be left," ſays Mr. D. "to Calviniſts to make out how this *immutable deſtiny*, by which far the greateſt part of mankind are doomed by their Creator to endleſs deſtruction, can promote the greateſt poſſible ultimate good of his creatures." (p. 135.) But the Biſhop, Mr. O. concludes, muſt be a Calviniſt, becauſe he ſpeaks of "our election in Chriſt." "Mr. O. then takes it for granted," ſays our author, "that there can be no other election but *Calviniſtic election*. This, by the way, is exactly the ſame ſtyle of proof [which] Mr. Toplady, of Calviniſtic memory, uſed to adopt; who, wherever he met with the words *our elect*, *choſen*, *predeſtinate*, *will*, *purpoſe*, &c. never failed to affix to them a Calviniſtic ſenſe. This it is to ſee the Bible through a Calviniſtic medium, which poſſeſſes the faculty of making, as occaſion may require, ſtraight things crooked, and crooked things ſtraight." (ib.)

Mr. O had, with conſiſtent effrontery, preſſed Melancthon and the "Reformatio Legum" into the ſervice of Calvin*. With regard to Melancthon, the following extract, produced by our author, of a letter written to him by Calvin himſelf, and dated Dec. 4, 1552, the very year when our articles were eſtabliſhed by public authority, is deciſive of the queſtion. "Audio enim, cum tota oblata eſſet formula noſtræ cum Tigurinâ Eccleſiâ conſenſionis, protinus abrepto calamo ſententiam unam, *quæ Dei electos a reprobis parcè et ſobriè diſcernit, abs te eſſe confoſſam.*" The "Reformatio Legum," on the ſubject of predeſtination, is in perfect uniſon with the XVIIth article, of which,

* See Anti-Jacobin Review, Vol. XV. P. 15.

indeed, it ſeems to be the archetype. It is, therefore, unqueſtionably, Anti-Calviniſtic, and not merely, as Mr. O. pretends, deſigned to guard againſt the *abuſes* of Calviniſm.

The reader will find, in our author's book, many excellent remarks on Mr. O.'s mutilated ſyſtem of Calviniſm; but our limits will not admit of extracting them. Yet the following obſervations are ſo impreſſive that we cannot omit them.

"It is no pleaſure to remark, from the general manner of Mr. O.'s conducting his ſubject, that he does not appear clearly to diſcriminate between the Calviniſtic ſenſe of predeſtination, and that godly conſideration of this ſubject, which, according to our article, is calculated to miniſter hope and comfort to all ſincere Chriſtians. Nor does it tend to encreaſe the weight of Mr. O.'s judgment in the ſcale of our eſtimation, to obſerve him deprecating that conduct in one page, which he himſelf adopts, without ſcruple or qualification, in the next. 'To aſſume the prerogative of knowing men's hearts,' Mr. O. told his readers in p. 96. 'is abſurd in itſelf, and contrary to the eſtabliſhed rules of controverſy.' And yet, in the very following page, Mr. O. ſpeaking of his ſuppoſed opponents, thus places them in a contraſted view with ſincere Chriſtians: 'It is the doctrine of *ſalvation by grace, through faith in the Redeemer*, under whatever *form* or *name* it is profeſſed, to which, in reality, they at the bottom object."

On this ſhameleſs calumny of the accredited champion of the "True Churchmen," we formerly, as our readers may remember, animadverted * in the terms which, we thought, it richly deſerved, and of which, at the preſent moment, we would not "bate one jot." Mr. D.'s reply is mild; but if *we* were placed in Mr. O.'s ſituation, it would cut us to the heart.

"Thank God, this is not my language. Would that it was not the language of Mr. Overton. All I ſay in anſwer to it is this; that when Mr. O. ſhall have conſidered that the doctrine of 'ſalvation by grace, through faith in the Redeemer', conſtituted the doctrine of the primitive church; that St. Auſtin's *new ſyſtem* was not known during the four firſt centuries of the Chriſtian æra; and that Calviniſm is but Auſtin's ſyſtem carried to a ſtill greater extreme; he will perhaps ſee no inconſiſtency in Chriſtian divines *unequivocally* reprobating the unſcriptural tenets of J. Calvin, at the ſame time that they may be as zealous advocates for the *Evangelical* doctrines of grace, through faith in the Redeemer, as Mr. O. himſelf." (Pp. 164—166.)

Mr. D. after obſerving that Mr. O. in his ſecond chapter, has by no means performed what he undertook, proceeds to the third, which examines the *teaching* of thoſe whom "the True Churchmen" regard as their opponents. Here his publication, if it had been conducted agreeably to its title, ought to have ended. His work profeſſes to be an apology for an injured party. But, from this point, at leaſt, he aſſumes the character of a vindictive accuſer, eager to wreak vengeance on thoſe whom he repreſents as the aggreſſors. But, admitting

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 123—125.

his

his repreſentation to be juſt, it may be doubted whether he has choſen the moſt judicious method of eſtabliſhing the rectitude of his party's cauſe. For, as our learned Vindicator rightly urges, "if the Calviniſtic ſenſe of our articles be the ſenſe of the Church of England and of truth, it will ſtand firm on the ground of fair argument and authentic fact; and it is to diſgrace the cauſe to attempt to keep it upright by the expoſition of the falſe doctrines of divines of a different perſuaſion." (P. 175.) Yet when we reflect on the end which Mr. O. had in view, we may, perhaps after all, admire his ſagacity. His object, like that of every writer of his tribe, was by the degradation of the national clergy, to extend the influence of Calviniſtic Methodiſm; and he was perfectly aware that miſrepreſentation will have its effect, though argument ſhould fail.

Mr. D. properly appreciates the motive which dictated the invidious contraſt which Mr. O. draws between the firſt reformers and our preſent divines. He then adverts to Mr. O.'s ſentiments on baptiſm, which, in truth, are neither thoſe of a ſound Churchman, nor of a well-informed divine. Mr. O. ſays that "it inculcates the neceſſity of an inward and ſpiritual grace;" but our author ſhews from the language of the Catechiſm, of the firſt prayer in the Order for Confirmation, of the Homily on Salvation, and of Auguſtine, that Baptiſm not only *inculcates*, but *actually conveys*, the inward and ſpiritual grace, of which it is both the ſign and the pledge. He next proceeds to Mr. O.'s charge that his opponents depreciate practical Chriſtianity by treating all as *real* Chriſtians who aſſume the Chriſtian name, and comply with the external forms of religion." And here our reſpectable author will, we hope, be pleaſed to accept the grateful thanks of the Anti-Jacobin Reviewers for his friendly and complete defence of them from Mr. O.'s rude attack, who, moſt unaccountably, took offence at our aſſerting, what every child, who has learned his catechiſm, knows to be true, that "our church ſuppoſes all who are baptized to be in a ſtate of ſalvation."

Mr. O. is here again convicted of guarding againſt "the iniquity of quotation" by "tacking together three or four words from one page of a book, and three or four from another, without any regard to ſubject or context," (p. 191.) and compleatly miſrepreſenting the author of a "Guide to the Church." With regard to the meaning which Mr. O. has endeavoured to fix on Mr. D.'s expreſſion "that the members of Chriſt's church are in the ſure road to ſalvation," the following obſervations are highly excellent.

"It muſt be clearly ſeen, what, it is hoped, Mr. O. will admit, that to ſay that in the church there is certainty of ſalvation, is not to ſay that every member of the church will ſurely be ſaved. Mr. O. chooſes to underſtand me in that ſenſe. But with that evidence in my hand, which expreſsly informs me that Chriſt eſtabliſhed his church, on earth, for the purpoſe of 'purifying to himſelf a peculiar people, zealous of good works,' I muſt want common underſtanding to ſuppoſe that it can be a matter of no conſequence, whether the members of that church are in a purified ſtate or not;

or, according to Mr. O.'s manner of ſtating the poſition, that the members of the Chriſtian church, by virtue of their church-membership will be *ſure* to be ſaved, '*whatever be their characters.*' On this occaſion, therefore, Mr. O. appears to have brought his charge againſt the wrong party. The aſſurance of ſalvation certainly has a place among the doctrines of J. Calvin; but it as certainly is not to be found among the doctrines of the Church of England. It might have been fairly preſumed, therefore, that the author of 'A Guide to the Church,' could not mean to become advocate for a doctrine which that church profeſſedly diſavows." (Pp. 198, 199.)

Mr. O. had charged it as a high crime on our author that he ſaw no difference between the *true* Church of Chriſt and the *National* Church. But "theſe words," ſays Mr. D. "*ſo conſtructed*, are not to be found in any of the parts of my writings to which Mr. O. refers, ſtill," adds he, "as applied to the Church of England, I ſee no reaſon to diſavow them." (p. 200.) He has, indeed, no reaſon to diſavow them; and we are happy to obſerve that he defends them on nearly the ſame ground as we did when conſidering the ſame ſubject.* Mr. O. whether from ignorance or deſign, confounds the nature of *a true Church* with *the character of the true members of it.* His ignorance, or artifice, has been faithfully retailed by his worthy co-adjutor the Chriſtian Obſerver. Theſe gentlemen even affect not to ſee that a church may be a *true* church, which is yet a *corrupt one*, though Biſhop Hall, whoſe authority they would be thought to reſpect, ſhould have taught them better. But, ſays our author very truly, "ſhould Mr. O. not really poſſeſs that preciſion of ideas neceſſary to qualify him to diſcriminate between a *true* church and a *pure* one, the miniſters whoſe cauſe he has taken up have, certainly, no great reaſon to pride themſelves in the abilities of their advocate." (p. 208.)

The great aim of Mr. O.'s third chapter is to perſuade his readers that the tendency of the mode of teaching adopted by Anti-Calviniſtic divines is to ſubvert the neceſſity of practical Chriſtianity. In other parts of his book they are ſeverely cenſured, for making good works a condition of ſalvation. On this glaring inconſiſtency, which we formerly noticed, Mr. D. thus obſerves:

"What difference of opinion ſoever there may be relative to the degrees of weight which the works of a Chriſtian have in the ſcale of Divine judgment, ſtill, according to the doctrine of the divines in queſtion, they are works *neceſſary* to be produced *in order to ſalvation.* This doctrine, therefore, is in direct variance with that for which theſe ſame divines are made chargeable in the preſent chapter, by which the neceſſity of works of any kind, in order to the ſalvation of the baptized party, is totally ſuperſeded. The charge generally brought againſt divines not of the Calviniſtic perſuaſion has been underſtood to be that they preach morality *too much*, lay too great ſtreſs on *works*, and attribute too little to *faith.* By repreſenting [*to repreſent*] them, therefore, according to the purport of the preſent chapter,

* See ANTI-JACOBIN REVIEW, Vol. XVI. PP. 8—10.

as no *moralists at all*; as giving their hearers to underſtand that all baptized perſons certainly will be ſaved, 'whatever be their characters,' becauſe they have been baptized; appears to be attacking them, as it were, in their ſtrong hold: unleſs ſuch an attack may be conſidered to be an ingenious manœuvre, for the purpoſe of making thoſe divines, who reprobate the doctrine of Calviniſtic election, reſponſible for *an absurdity* of which the maintainers of that doctrine have been often convicted." (Pp. 215, 216.)

Our reſpectable author is in the right: Mr. O.'s attack is a real manœuvre, of which, whatever may be the ingenuity, the diſhoneſty is glaring, groſs, and palpable. We ſhould now take leave of this extraordinary chapter, which Mr. D. has juſtly characterized by ſaying that its title ought to have been "Much Ado about Nothing." But we cannot quit it without pointing out, to the attention of our readers, another ſignal inſtance of the pure good faith with which its conſcientious author ſecures us againſt the "*iniquity of quotation.*"

"It is," ſays Mr. O. (p. 113) "an eſtabliſhed maxim among the clergy, Biſhop Horſley informs us, 'that it is more the office of a Chriſtian teacher to preſs the *practice* of religion upon the conſciences of his hearers than to inculcate and aſſert its *doctrines*; and that *moral duties* conſtitute the *whole*, or by far the better part, of practical Chriſtianity." The Biſhop's *own* words are here ſubjoined.

"A juſt abhorrence of thoſe virulent animoſities which, in all ages ſince external perſecution ceaſed, have prevailed among Chriſtians; eſpecially ſince the Reformation, among Proteſtants of the different denominations, upon pretence, at leaſt, of certain differences of opinion in points of nice and doubtful diſputation; hath introduced and given a general currency to a maxim, which ſeemed to promiſe peace and unity, by diſmiſſing the cauſe, or rather the pretence, of diſcuſſion; namely that the laity, the more illiterate eſpecially, have little concern with the myſteries of revealed religion, provided they be attentive to its duties. Whence it hath ſeemed *a ſafe and certain conclusion* that it is more the office of a Chriſtian teacher to preſs the practice of religion upon the conſciences of his hearers than to inculcate and aſſert its doctrines."

It requires no extraordinary diſcernment to perceive that what the Biſhop advances as a general remark, to be applied, by the reader, in a greater, or leſs extent, according to his judgment and obſervation, is converted, by Mr. O. into a direct and indiſcriminate charge againſt the clergy as a body. "It is," ſays Mr. O. on the ſeeming authority of Biſhop Horſley, "an *eſtabliſhed* maxim among the clergy."—But Biſhop Horſley makes no ſuch aſſertion. And "this practice," as our author pointedly remarks, "which ſome controverſialiſts do not ſcruple to adopt, of exchanging the words of the author quoted for words of their own, with the view of bringing the paſſage more cloſe to their purpoſe, is among thoſe petty arts of controverſy, not more unneceſſary to the cauſe of truth, than they are diſgraceful to the party who employs them." (p. 214.)

[*To be concluded in our next.*]

Polwhele's *Hiſtory of Cornwall.*

(Concluded from P. 160.*)*

HAVING dwelt ſo largely upon the firſt volume of this work, in order to exhibit the author under all thoſe varied lights with which he appears; we have the leſs reaſon to dwell largely upon this ſecond. We therefore ſhall only recite the general contents of it, ſelect a few paſſages from it, and then give the general character of both.

In chapter the firſt the author, purſuing his line of hiſtory from Vortigern to Edward I. details the civil and military tranſactions.—In chapter ſecond he deſcribes the civil and military conſtitution.—In the third he begins the eccleſiaſtical hiſtory, with an account of religion. In the fourth he goes on to architecture, civil, military, and religious. He thus lays an ample fund of materials before us. How he has expended them, comes next to be conſidered. Materials require judgement to arrange, taſte to embelliſh, and genius to vivify the whole. And does not the name of the author aſſure us, that we ſhall find all theſe acting in combination here?

"When the Normans entered this country," ſays Mr. Polwhele, "and the kingdom became ſubdivided into lordſhips and manors; the barons, jealous of the extent, rights, and honours of their manors, procured their lands on the borders to be appropriated to the county in which their domains and chief places of reſidence were fixed. Hence Devonſhire intrudes ſeven miles in length and three in breadth at Werington, and claims the two pariſhes of *Werington* and *North-petherwyn*; as it does alſo the manſion, domain, and park of Mount Edgecumbe, at the mouth of the Tamar. This laſt encroachment upon the general boundary, was owing probably to the powerful intereſt of the Vaultorts, the ancient proprietors of Mount Edgecumbe; as the firſt may be referred to the Abbey of Taviſtock, which had the property of Werington."

Both theſe facts are ſurely ſignatures very plain to the hiſtorical mind, of the encroachment made at firſt upon the lands of Cornwall by the Saxons of Devonſhire. Such they have always appeared to the writer of this article, and ſuch, he ſtill thinks, they muſt appear to every reflecting mind. Two kingdoms ſtood for ages oppoſed to each other, and divided only by the Tamar. The more powerful of them was ſure, in this ſtate, to be encroaching upon the other. Devonſhire accordingly appears to have croſſed the boundary at Werington, to have even croſſed it at Mount Edgecumbe; and to have thus reduced the diſtrict about the former; as well as at the latter. The reduction thus made was neceſſarily annexed to England, and made part of the Devonſhire eſtate next to it, becauſe the owner of this eſtate was the very reducer of that. In this view of things we attribute the appropriation of lands in Cornwall to eſtates in Devonſhire, *not* to an imaginary influence in the owners of Devonſhire eſtates over facts,

over

over records, over boundaries; *but* to facts themſelves, to the very records inſpected, and to the very boundaries known. And both theſe parts of Cornwall appear from *the very Engliſh* of names in them, *Mount Edgecumbe*, or *North-petherwyn*, or *Werington*, to have been completely *Anglicized* long before Doomſday-Book was drawn up.—This remark, we believe, to be quite novel, however; yet we think it juſt, and therefore ſubmit it with deference to Mr. Polwhele. "On the other hand," adds Mr. Polwhele, "Cornwall exceeds its ancient limits near North Tamerton; having a ſmall ſlip of land of about two miles ſquare, owing, I imagine, to the lords of Saltaſh and the caſtle of Trematon." The fact is rather the reſult, in our opinion, of ſome private adventurer, the proprietor of that ſlip, making a ſucceſsful incurſion acroſs the river to Saltaſh, ſeizing that royal caſtle Trematon, and ſo ſettling himſelf and his followers there. Such petty encroachments does our hiſtorical experience direct us to expect, upon the confines of two regions, one growing gradually weaker as the other became gradually ſtronger, and both continuing hoſtile for centuries. Such petty encroachments do we accordingly find here, the very proofs of the facts expected, and the very prints of the feet of hiſtory herſelf.

"In the Exeter Domeſday," as Mr. Polewhele proceeds, "the hundreds are thus named—1. Conarton, containing 33 hides;* 2. Tibeſterna, or Tibeſta, now a dutchy manor, to which Grampound and moſt of the pariſh of Creed, and other dependencies belong, containing 61 hides and an half; 3. Winnenton, Winneton, or Winnianton, formerly a conſiderable manor of the Arundels of Lanhern, giving name to the pariſh now called Gunwallo†, and containing 36 hides and an half; 4. Stratton, in which there were 83 hides and three virgates of land; 5. Fauiton, conſiſting of 43 hides and an half; 6. Rialton, conſiſting of 69 hides and 6 farthings of land: The 7th hundred before the conqueſt was that of Pauton‡, containing 44 hides, in Carew, ſaid [each] to contain 120 acres, i. e. Corniſh acres," ra-

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"* Conarton was an ancient manor formerly belonging to the crown of England, and in the time of Hen. II. conveyed by letters patent yet to be ſeen (ſays *Hals*, in his MSS of Cornwall) at Lanhern, together with the bailywic of the hundred of Penwith, to Simon Pincerna (or Butler) lord of Lanhern, in lieu of the lordſhip and manor of Saint James at Weſtminſter. In the name of Pincerna it continued till Edw. III. when one of the heireſſes of that family (i. e. one of the Pincerna's) was married to Arundel of Trembleath, direct anceſtor of Arundel of Lanhern." Does not this prove the kings of Cornwall to have their hereditary butlers, with an eſtate appropriated to the office, and with a title attached to the name; like the kings of Ireland, the kings of Scotland, and the kings of England? It certainly does.

"† Norden, p. 46.

"‡ Rialton and Panton, though they loſt the honour of giving name to hundreds, retained even to Queen Elizabeth's time the privilege of ſending Bailiffs to attend the public ſervices as the hundreds did. *Carew*, f. 86."

ther Engliſh acres, as that is the meaſure of an Engliſh hide. "This was the ancient diviſion, probably made by Alfred the Great, who firſt divided the Saxon kingdom into hundreds."

So is he vulgarly ſaid to have done in England. Yet he could not in general, becauſe the diviſion is Britiſh as well as Saxon, appearing among the Gauls, the Welſh, and the Iriſh, even in the earlieſt inſtitutes of the Welſh referred to the primitive Britons* ; and alſo could not in particular, becauſe in Alfred's days Cornwall was not yet reduced by England. "Cornwall was afterwards partitioned into nine hundreds; Stratton, Eaſt, Weſt, Leſnewth, Trig, Pider, Powder, Kerrier, and Penwith. This diviſion certainly exiſted before the Lincoln taxation, A. D. 1288; as the parochial churches are there arranged according to the nine hundreds.' This taxation is dated, not in 1288, but in 1292; as in the very original itſelf, Cottonian MS. Tiberius c. 10, and in folio 313, it is ſtated expreſsly to have been drawn up "Anno MCC. Nonog. ſecundo," by Peter de Liſle, Archdeacon of Exeter, &c. The Deaneries alſo are thus named and deſcribed ſucceſſively, Eſtwelſhire, Weſtwelſhire, Penderſure, Keryer, Penwyd, Pydre, Minor Trygeſire, and Major Trygeſyrie. Two of Mr. Polwhele's hundreds then did not exiſt as deaneries "before" or even at the "Lincoln taxation;" *Stratton* and *Leſnewth* not appearing in the taxation, and therefore not exiſting at it. But the names of the *eaſtern* hundreds, eſpecially when contraſted with thoſe of the *weſtern*, and as divided by the river of Leſtwithiel, the Towey that has lent its name to the town at the mouth of it; ſtrongly mark out to us in a manner that has never been noticed, the great progreſs of the Saxon arms in the *ſilent* reduction of Cornwall. "Eſtwelſhire," "Weſtwelſhire," "Minor Trygeſire," and "Major Trygeſyrie," all ſhew their appellations to have been derived directly from the Saxons, the two laſt in part, and the two firſt in the whole. They thus come forward in pairs, to ſhew the largeneſs of the encroachments made at the time of their reſpective nominations. The names too of almoſt all the towns, the villages, and the greater houſes, unite with the appellations of the hundreds, to prove that of Stratton equally reduced very early by the Saxons; all the north of this hundred being as much *Anglicized* in its names, as the adjoining Devonſhire itſelf; and no Corniſh names appearing on its map till you come below Marham church. Even then, the Corniſh names are few, while the Engliſh are many. Even an inroad is ſo far made into this part of the hundred at preſent, that a large portion of it, including Werington, North Petherwyn, and South Whitley pariſhes, with ſeveral others between them, are actually attached and wholly annexed to Devonſhire. All marks what we ſhould naturally expect to find, in a neighbour ſo military, ſo active, and ſo powerful, encroachments made ſucceſſively out of Devonſhire, wholly unnoticed by the code of hiſtory, yet betrayed apparently by this uſeful ſupplement to the code; the Saxons ſeizing upon pa-

* Whitaker's Hiſtory of Mancheſter, b. 1, c. viii. ſ. 4, octavo.

riſh

riſh after pariſh, gradually extending their ſeizures up to the river of Leſtwithiel, and leaving only the country on the *weſt* of this river to be at laſt ſubdued by the arms of King Athelſtan. The change thus effected by the ſilent operation of their manners and of their language, they "ſetting up their" appellations "for tokens," is pointed out in a kind of proverbial ſentence, often uttered by the Corniſh themſelves; which perſonifies their yearly wake or church-feaſt, ſo punctually obſerved on the *weſtern* ſide of the river, yet ſo nearly or wholly unknown on the *eaſtern*, and ſays the feaſt *broke its neck in going over Leſtwithiel Bridge*. We can even borrow ſome light from the ſun of hiſtory itſelf, refracted as it is by ſome clouds, in two records. "I give my elder ſon Edward," ſays the great Alfred in his *Latin* will, "thoſe lands at STRATNET in TRICONSHIRE.*" The hundred of Trig, therefore, was *then* conſtituted, *then* included the hundred of Stratton within it, and was *then* ſo Saxonized as to have a Saxon appellation, even to have lands in it belonging to the crown of England. The other record is entitled "the number of hides in the regions on this ſide of the Humber," very evidently Saxon in its appearance, as ſpecifying *Myrena* for Mercia, *Woken-ſetna*, *Pre-ſetna*, or *Elmed-ſetna*, and nearly (I believe) of the very ſame period as the other; yet noticing two more of theſe Corniſh hundreds, and noticing them as equally Engliſh with Mercia, Peak, or Elmet themſelves, in this manner, *Eaſt Willa* 600 hides, *Weſt Willa* 600 hides†."

"I am diſpoſed to think, that a new diviſion took place ſoon after the Norman conqueſt, the former diviſions appearing by the ſurveys of William the Firſt, to be not ſufficiently diſtinct." Thoſe "diviſions" indeed appear not at all upon theſe ſurveys; the only diviſions obſerved here being theſe, what the king held, what the Biſhop of Exeter, what the church of Taviſtock, what the churches of ſome Saints, what the Earl of Moriton, what Judhail de Totenais, and what Goſſelm‡. Yet "about this time (ſays Carew) the country was ſorted by a more orderly manner into pariſhes, and every pariſh committed to a ſpiritual father.' Perhaps there was then alſo a more orderly diviſion of the county into the preſent hundreds; the large ones were reduced and ſplit, and the names of ancient manors gave place to other names, more expreſſive of their ſituation, or at that time better entitled to give denomination to the diſtrict."

The new names were aſſuredly derived from the new lords, Devonſhire lords inſtead of Corniſh, bringing the Engliſh language with them, and fixing them on the greater houſes, on moſt of the villages, and on all the towns.

"For the POLWHELES of Polwhele," notes our author, with great propriety, "though their ancient eſtate of a few hundred acres only may have

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"* Wiſe's Aſſer. 76. "In primis concedo meo ſeniori filio Edovardo illas terras apud Stratnet in Triconſhire," &c.

"† Gale's Scriptores Viginti, i. 748."

‡ Vol. I. F. 120.

been

been deemed of ſmall account, ſince the loſs of the circumjacent lands, which were of conſiderable extent, and for many ages in the poſſeſſion of the family; ſtill is it the hereditary eſtate, tranſmitted to the preſent race from their Britiſh anceſtors. Here, in the Norman times, ſtood the caſtle of Polwhele, which William of Worceſter (as we ſhall ſee in the next period) deſcribes as reduced to ruins. Yet the family was ſtill poſſeſt of large property."

We are happy to notice this paſſage. This is a juſtice fully due to the family. The Corniſh were all attached to the Empreſs, as the regular heir of the crown; in oppoſition to the enterprizing *Buonaparté* of that day, an adventurer, however, of royal blood, nearly allied to the throne, and only a few ſteps below the Imperial ſeat itſelf; but ſtill wading to it through a ſea of blood, raiſing his feet, all dropping with blood, to mount it, and half as bloody a ſcoundrel almoſt as *Buonaparté* himſelf. The family of the Polwheles appears, from a benefaction to it by the Empreſs, to have been particularly attached. —This ſtrain of loyalty in both is ſo much what both ſhewed in the days of the Firſt Charles, that we cannot refrain from congratulating both very warmly upon it. And with much ſatisfaction, we reflect, that the family has at laſt produced a ſon capable of recording the loyalty of both, and of throwing a luſtre of glory around it by his pen.

"The Saxons," ſays our author, in a note, "are chiefly to be looked upon as a nation of ſoldiers. Nurtured with no other ideas of happineſs, than thoſe of military valour, independence, and glory, they built their ſtern religion upon the baſis of war; a religion, which had been corrupted with the groſſeſt abſurdities long before their eſtabliſhment in this iſland.—Their Edda is well known to contain a ſyſtem of mythology, the wildeſt and moſt romantic that ever a human imagination conceived: and to this great repoſitory of fable my readers muſt recur, if they would wiſh to be acquainted with the religious principles, the divinities, and the worſhip of the Pagan Saxons. I ſhall only remark, that the Saxons believed in the immortality of the ſoul, which was to go after death, either to Valkalla the ſeat of heroes, or to Niſtheim the abode of evil; that their chief deities were Odin, Frea, and Thor; and that in honour of theſe gods they kept three great feſtivals, (beſides many others of inferior note), which were celebrated with feaſting, drinking, and dancing. This religion eſſentially differed from Druidiſm, though in ſome points reſembling our iſland ſuperſtition."

Yet let us now exhibit our author, not as he appears in notes, or in paſſages, ſelected from the general maſs, but in ſome one paſſage of no particular brightneſs, with all his notes accompanying him.

"In noticing our religious conſtitution thus gradually advancing towards perfection, we obſerve, that during the period before us, the kingdom was divided into *parishes*; that pariſhes were included in *deanries*; deanries in *archdeaconries*; and certain archdeaconries in a *diocese*. And CORNWALL had now aſſumed its preſent eccleſiaſtical form, as a part of the dioceſe of Exeter; and as an archdeaconry in that dioceſe, embracing the deanries of

EAST,

EAST*, WEST, TRIGGE *Major*, TRIGGE *Minor*, PIDER, POWDER, KERRIER, PENWITH. I ſhall, therefore, go from deanry to deanry, examining our *religious houſes*, and many of our *pariſh churches* or chapels.

" 1. In the deanry of EAST, *St. Germans* has the firſt claim to attention. Here was a collegiate church of ancient foundation, in honour of S. German, one of the famous French biſhops who came over into Britain, to oppoſe the Pelagian hereſy. Here alſo was fixed the epiſcopal ſee for Cornwall†. In the pariſh of EAST-ANTHONY, was a cell of black monks of Angiers, belonging to the priory of Trewardreth. It is mentioned in the catalogue of Gervaſe of Canterbury; and muſt, therefore, be as early as K. Richard the Firſt's time‡. At *Trebeigh*, was a preceptory of knight's hoſpitalers of S. John of Jeruſalem, to which Henry de Pomerai and Reginald Marſh were conſiderable benefactors§.

" Of

" * The law of Athelſtan, with reſpect to the Tamar, has given way, in ſeveral inſtances, to the regulations of the Normans. And Devonſhire has intruded upon Cornwall, in Werington, N. Petherwin, and Maker. But, though theſe places were by the interpoſition of their lords ſubjected to the civil authority of Devon; yet care was taken to preſerve the rights of the clergy inviolate. They are taxed as belonging to the hundreds of Cornwall in the valor of Pope Nicholas: And they ſtill continue ſubject to the juriſdiction of the archdeacon of Cornwall."

" † See *Tanner*, p. 66, 67. *Mon. Anglica.* tom. i. p. 213. ex *Leland.* Collect. i. 75. *Cressy's* Church-Hiſtory, Pp. 801, 832. 'The now miniſter's chancel of this church of St. Germans was a chapel founded and endowed by king Athelſtan, at ſuch time as he was in Cornwall, 930, and dedicated to St. German. Of which fact ſpeaks Roger Hovedon, a prieſt of Oxford, in his annals of the kings of England, p. 160. Rex Athelſtanus, in poteſtatem Anglorum, dedit unam manſionem Deo, ad fundandum monaſterium pro monachis, et Sancti Germani fratribus canonicis ib. famulantibus in Cornubia, A. D. 930. This abbey of St. German was afterward endowed with larger revenues by king Canute, A. D. 1020, who turned it, after its 90 years continuance in monkery, to a collegiate church of ſecular canons: who might marry wives, and converſe in the world, as not tied to a monaſtic life, that is to ſay, a corporation or ſociety of religious men, under the government of a dean, warden, provoſt, and maſter, to whom belonged clerks, chaplains, and ſinging-men.' *Hals*, p. 140. 'Leofricus, ſucceſſor to Livingus in the ſee of Crediton, (then the only ſee for the counties of Cornwall and Devon,) is thought to have changed the ſecular into regular canons, and was therefore looked upon as their founder, and it was called a priory of the foundation, and patronage of the biſhop of Exeter. Whether the regular canons of Leofric, firſt biſhop of Exeter were diſplaced, and the ſeculars reſtored, I cannot ſay; but it is ſaid by Leland, that Bartholomew, biſhop of Exeter, (temp. Hen. II.) introduced regulars here." *Tanner*, p. 67. *Prideaux's* Excerpta.

" ‡ *Leland's* Itin. vol. iii. p. 2. *Taxat. Lincoln.* p. 367. In regiſtr. Bronſcomb, the vicarage of St. Antonine, in the patronage of Tywardreth."

" § *Monast. Anglica.* tom. ii. p. 551. 'At the time of the Domeſday, this diſtrict was taxed under the juriſdiction of Biche-tone. i. e. Littletown; then, and long before, by preſcription, the yoke-land of a manor, barton, and

" Of the parish churches founded in this deanry, the rectory of CALSTOCK is, perhaps, one of the most ancient*.

" 2. In the D. of WEST, and the parish of S. NEOT, was a monastery or college founded in honour of S. Neotus, brother to king Alfred, who was here buried †. It continued till after the conquest. The church here belonged to Montacute priory in Somerset ‡. In S. VEEP ||, is the abbey of *Caroe S. Pill*, founded by William, earl of Moreton §."

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and court-leet; the same now extant by the name of Tre-bighe, or Trebiche, i. e. *Town little*. But not so little but that it was a kind of a franchise royal, exempted and privileged in some respects against the common law, and within its precincts held pleas of debt and damages before the steward thereof (life and limb excepted;) and had its prison and bailiff for the public service, as the hundred courts have. Now, the writ to remove an action at law depending in this court was thus directed: *Senescallo et Ballivo Manerii sui de Trebiche, alias Trebighe, in Comitatu Cornubiæ Salutem.* This lordship was either by king Stephen or king Henry II. given to the knights hospitallers of St. John Baptist of Hierusalem, about the year 1150, (who endowed this church,) where they had their preceptory, or commandery; a corporation under a preceptor, or commander, who took care of all their revenues, lands, and tenements, churches, chapels, and tythes. And those their churches were wholly appropriated to them, though they, as nuns, were not in holy orders to preach or administer the sacraments." *Hals*, p. 116.

" * Before the conquest, it was founded and endowed by the Earls of Cornwall, out of the manor of Calstock.' *Hals*, p. 53. The church of St. DOMINIC was dedicated to *St. Dominica*; LANDULPH (or *Landilph*) to *St. Dilp*: And MAKER, is supposed to take its name from *S. Macarius*, who was a native of Egypt, and famous in the 4th century; or from *Macra Virgo*, the daughter of a Scottish king, who died a martyr at Rheims, in 304. MENHENIET, at the conquest, (as *Hals* says,) was included in the jurisdiction of Trehavock, now Trekawk."

" † Capgrave thus speaks of our saint: 'There was,' says he, 'a certain king of the West-Angles, and of Kent, Edulphus (1) by name, more disposed to acts of pious liberality than to worldly ambition. He was a zealous defender of the church against all its enemies, and gave largely of its substances both to it and to the poor. God had regard to these his good works, and blest him with a son named *Neotus*. This youth, of royal birth, received every advantage that could be derived from the best education, and gave early marks of his contempt for the vanities and cares of this world; chusing rather to be a servant in the house of his God, than to indulge in the luxury and splendor of earthly palaces. He therefore became a monk in the house of Glastonbury, while Dunstan was abbot there. Here he was soon distinguished for his pious exercises and severities, and for the miracles he performed in casting out devils, and healing the sick. Numbers resorted to him from all parts, both for the cure of bodily complaints, and for instruction in their spiritual concerns. He was endowed with every Christian vir-

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" (1) Ethelwolf."

tue,

We have thus given ſuch a ſample of Mr. Polwhele's matter and manner, as we are apprehenſive may not pleaſe the taſte of many. Yet we

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tue, eminent for his learning, eloquent of ſpeech, diſcreet and intelligent in giving counſel, and of countenance truly angelic; but in ſtature he was a Zaccheus, inſomuch that he was obliged to be mounted on an iron-ſtool, whenever he performed maſs(2). Being made ſacriſt of the church, a certain great man knocking haſtily while he was locked alone in it, *Neotus* run to open the door to him. He found himſelf too ſhort to reach up to the lock of the door, when lo! by divine energy, the lock moved downward from its place, and ſtopped oppoſite to the girdle of the ſaint. After ſome time, being wearied with the concourſe of people which reſorted to him at Glaſtonbury, he was by divine impulſe directed to ſeek a retirement in the remote province of *Cornwall.* He therefore directed his ſteps weſtward, accompanied only by one adherent named *Barius*, whom he had made acquainted with his deſign, and who remained faithfully attached to him till the hour of his death. The ſame Providence which had moved him to undertake this journey, continuing to be his guide, he arrived in ſafety at the ſpot deſtined for his abode. The hermitage in which he ſettled is about ten miles diſtant from the monaſtery of *St. Petroc*, in Cornwall(3); and taking its name from this holy man, is now called by the people of the country *Neotstoke.* It is a ſpot abounding in wood, well watered with clear ſtreams, and not far diſtant from the ſea. Having ſpent ſeven years here in great ſanctity, he reſolved on taking a journey to Rome, where he was honourably received by Martin, at that time Pope; and after ſome ſpace paſt with him to their mutual edification, he returned home with the Pope's bleſſing, and with permiſſion to build a monaſtery at this his place of retirement. Accordingly he erected here a ſuitable edifice, and filled it with monks; and was thought worthy of frequent conſolation from angelic viſitors. Near the ſpot on which his monaſtery ſtood, there was a ſpring of clear water, which, in the drieſt ſeaſons, never failed. In it, this man of God perceived there were three fiſhes: but not preſuming to touch them till it ſhould be revealed to him for what purpoſe they were placed there, an angel appeared, to acquaint him, that every day, or as often as he ſhould find occaſion, he might take one, and one only, of theſe fiſhes for his uſe, leaving the other two untouched. This condition

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" (2) The ſaint is not repreſented in theſe windows as lower of ſtature than any of the other figures. Yet there is a tradition in the pariſh no leſs ridiculous than the ſtory here related by Capgrave. The inhabitants ſhew a ſtone, oppoſite to the ſouth porch, on which St. Neot is ſaid to have ſtood, whenever he was diſpoſed to go into the church to his devotions; and from thence to have thrown the key towards the church-door, not being able from the ground to reach to the lock. The key of courſe found its way into the key-hole, and opened the door for him. The ſtone in queſtion was evidently the foundation of an ancient croſs, ſuch as in Popiſh times were always placed oppoſite to the ſouth porch in every church-yard."

" (3) This is a miſtake. The meaning muſt be, that Neotſtowe is about ten miles diſtant from Petrocſtowe, or Padſtow, not from the monaſtery of St. Petroc at Bodmin."

being

we thought ourſelves obliged in fairneſs to give it, as our genuine exhibition of his manner and matter was requiſite, to qualify the praiſe that

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being obſerved, he was aſſured, that on his next return to the well, he ſhould always find three fiſhes as at the firſt. It happened ſoon after this, that our ſaint was afflicted with a grievous diſorder. and unable for ſome days to take any ſuſtenance. *Barius*, his faithful and affectionate ſervant, being alarmed at his long abſtinence, went to the well, and caught *two* fiſh, which he cooked in different ways, boiling one, and broiling the other, and brought them to his maſter in a diſh. The good ſaint inſtantly took alarm, and inquired with much earneſtneſs from whence theſe two fiſh came. *Barius*, with honeſt ſimplicity, told him that he had taken them from the well, and had dreſt them in different ways, hoping that if one did not ſuit his ſickly palate, the other might. Then ſaid the ſaint, *Why haſt thou done thus? How, in oppoſition to an expreſs command, haſt thou preſumptuously ventured to take from the well more than one fiſh at a time?* He then commanded his trembling ſervant inſtantly to carry back the two fiſhes to the well; and throwing himſelf proſtrate upon the floor, he continued in prayer till *Barius* returning, acquainted him that the two fiſhes, after having been dreſt, were now in the well, alive, and active, and diſporting in the water as uſual. Neotus then commiſſioned him to go again, and catch one fiſh only, and to dreſs that for his uſe: which his order being complied with, no ſooner had he taſted of the fiſh than he was inſtantly reſtored to perfect health. Afterwards it befel, that the oxen belonging to the monaſtery were ſtolen; and for want of them the ſervants of the holy monks could not plough their grounds. Then behold! many ſtags from the adjoining woodlands, forgetting their ſavage nature, came and offered their necks to the yoke; and continued obediently to perform all the labours neceſſary for the ſupport of the monaſtery, until the robbers who had carried off the oxen, hearing of this miracle, brought them back to *Neotus*, and expreſſing their repentance, framed their future lives by his counſel. It is ſaid, that, from that day to the preſent, theſe deer, and all that are deſcended from them, are marked with white, wherever they were touched by the yoke or by the harneſs. But this, (ſays the grave hiſtorian,) as I will not venture poſitively to affirm, ſo neither will I preſume to deny it, or to doubt of the divine power to perform ſo great a miracle. It happened alſo, that this ſaint of heaven, ſtanding in the well in which he was daily wont to repeat the whole pſalter throughout, a hind, whom the dogs were purſuing, broke from the wood adjoining, and running towards him, fell at his feet, nor could it by any means be brought to riſe till he had aſſured it of protection and ſecurity. The dogs preſently after, advancing towards it in full cry, were checked and reproved by *Neotus*, on which they immediately turned tail, and fled haſtily away from their prey. The huntſman, beholding this wonder, fell proſtrate before the ſaint, and took upon him the habit of a monk in the priory of St. Petroc; in which priory his horn is preſerved as a memorial of this adventure. During the reſidence of Neotus in this place, his brother Alfred, afterwards king of the Weſt-Saxons, came to intreat his bleſſing and inſtruction. *Neotus* readily conferred upon him both: and training him in good learning, and forming his mind to prudence and virtue, he corrected the evil diſpoſitions of his youth; and this he did with a degree of freedom and boldneſs, which by the nearneſs of his blood he

that we have liberally beſtowed upon the work, and to ſave from diſappointment all who may purchaſe or peruſe it upon our recommendation.

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he was entitled to exerciſe. The ſame Alfred, when he came afterwards to the throne, betrayed ſome ſymptoms of a proud and tyrannical temper, for which he was ſharply reproved by our ſaint, who inſtructed him in the duties of a ſovereign, and foretold his future humiliation and ſufferings, as alſo his glorious deliverance from them; adding withal, that he himſelf ſhould ſhortly go the way of all fleſh. He died accordingly ſoon after in the odour of ſanctity, at this his monaſtery of *Guerrirstoke*; and the earth that covered his grave, when mixed with any liquid, was ſovereign in all diſorders both of men and cattle. The hiſtory of Alfred's troubles is well known. When his fortune was at its loweſt ebb, *Neotus* his brother appeared to him in a viſion, comforting him with the promiſe that he ſhould not only overcome his Pagan foes, but ſhould likewiſe convert them and their leader to Chriſtianity; and that in the ſeventh week after Eaſter he would again appear to him, and would in perſon lead him and his troops to victory. This his promiſe he faithfully performed; and on the appointed day he was plainly ſeen by Alfred and all his army leading them againſt the Danes, whom they defeated, and who, with their king *Guthrun*, were prevailed upon to embrace the Chriſtian faith. *Barius*, after this, removed a part of *Neotus's* relics to *Enolvesburi*, in the county of *Huntingdon*. *Lewina*, lady of *Enolvesburi*, fearing the incurſions of the barbarians, cauſed them again to be removed from thence to *Croyland*, of the abbey at which place her brother *Orketellus* was ſuperior. It being doubted in after-times, whether any relics of this ſaint were really depoſited at *Croyland*, the abbot ordered wax-candles to be lighted; and breaking open, with great reverence, the cheſt wherin it was reported they lay, there iſſued from it a moſt fragrant and delicious ſmell, and in it were found the crown of the ſkull, with the bones of the ſhoulder and breaſt, and of the hips and ſhins; being all that Lewina had ſent thither. Theſe bones Henry, then abbot, removed from the ſpot where they before were, and placed them under an altar erected in the church of *Croyland*, to the honour of *St. Neot*.' Such is the account given by Capgrave of Neotus. If he had in truth any ſhare in forming the character of Alfred, or in inducing him to found or reſtore the univerſity of Oxford, he was deſerving of a better hiſtorian than the monkiſh panegyriſts. *Leland* adds credit to both theſe facts: 'Many (ſays he) write that he was nearly allied by blood to the great Alfred, and lived in cloſe intimacy with him, and was of great uſe and comfort to him during his depreſt ſtate in the iſle of *Athelingey:* he is alſo believed to have induced him to rebuild the Engliſh ſchool at Rome, founded by king Ina, and augmented in its revenues by Offa; and from the ſame pious zeal for learning and religion to have prevailed on him to found the new ſchools at the *ford* of *Isis*.' Mr. *Hals*, in the papers he has left, ſays, that '*St. Neot*, younger ſon of *Ethelwolfe*, king of the Weſt-Saxons, built and endowed *Neotius* college, in Oxford, which was afterwards pulled down and new built by William Long, alias de Wykeham, biſhop of Wincheſter, 5th March 1379, and called by him *New College*.' In the church in Huntingdonſhire, dedicated to our ſaint, there is a chapel, called *Jeſus Chapel*, which, about forty years ago, was laid open to the church. In it were the remains of a monument, ſuppoſed to have once contained ſuch bones of St. Neot as were

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An Hiſtorical Review of the Royal Marine Corps from its original inſtitution down to the preſent æra, 1803. *Dedicated, by permiſſion, to his Royal Highneſs, the Duke of Clarence.* By Alexander Gilleſpie, Firſt Lieutenant, and upwards of twenty-four years an officer in it. Swiney, Birmingham; and Egerton, London. 1. vol. 4to. Pp. 402. Price 1l. 1s. 1803.

IN the late arduous war, the military and naval heoriſm of Britain acquired diſtinguiſhed glory, not only by ſeparate efforts, but alſo by efficient co-operation: to uſe the ſtrong profeſſional metaphor of an eminent officer, ſoldiers and ſailors, *pulled heartily together*. The marine corps, which holds an intermediate place between land-troops and marines, earned their own ſhare of that fame which followed the exertions of our army and navy; and were remunerated by appropriate honours; they formed, and now form, a very valuable part of the national force: to concentrate in one view the hiſtory and exploits of the marines, is the object of Mr. Gilleſpie's work. "To place," he ſays, "the revolutions and atchievements of a corps, endeared to its country by a train of loyalty and valour, in one connected and analyzed point of view, were the leading motives which urged the author to eſſay a hiſtory of its origin and progreſs." Whilſt he laments that the undertaking has not been allotted to ſuperior talents, at the ſame time he will venture to affirm, that it could not have been proſecuted with a ſtronger zeal. It is policy, as well as juſtice, to ſtamp upon record the feats of all ranks, anxiouſly to ſearch for worthy examples in every walk, to proclaim them to their brethren, and to the world, as merited tributes, and powerful incentives to atchievements. The purpoſe of the author, we have no heſitation in admitting to be praiſe-worthy. Of the execution he ſpeaks with great modeſty; and advancing very limited claims to literary merit, he deprecates ſeverity of critical animadverſion: "A ſoldier," he ſays, "from his infancy, he begs that the public, and *thoſe who controul its opinions*, may be tender with the laſh: it would be a pity to bring a veteran for his firſt offence to the halberts, and that too for grammatical inaccuracies. He has taken up the pen merely to be uſeful, not in the purſuit of literary fame."

The work is divided into forty-eight chapters, each of which, after the firſt, comprehends the events of each ſeparate year during the periods of war. The intervals of peace are compriſed in one chapter.

The firſt chapter contains an account of the formation of the marines, and their efforts and ſervices to the peace of Ryſwick. The marines were originally raiſed and embodied as a nurſery for manning our fleets. The firſt corps of this kind was eſtabliſhed in 1684, in the reign of Charles II. under the Lord High Admiral James, Duke of York, entitled, the Duke of York and Albany's *Maritime Regiment of Foot*; alſo called the *Admiral Regiment*. Several bodies of this claſs were raiſed under King William; but during the wars of that monarch no opportunity occurred for their peculiarly ſignalizing themſelves:

themſelves: after the peace of Ryſwick the marines were diſbanded. The ſecond chapter contains the revival of the corps under Queen Anne. In the firſt year of the ſucceſſion-war, twelve regiments of marines were raiſed and placed on a different footing from thoſe of her predeceſſors; and thence forward, though deſtined for maritime ſervice, they were to act as ſoldiers, without learning any nautical leſſons; they were, however, to be under the command of the Lord High Admiral, to be employed either at ſea or in harbour, and dock-yards; to be paid and clothed as ſoldiers; but when on board to be ſubſiſted as ſailors. The third chapter narrates the efforts and atchievements of the marines, in favour of Charles of Auſtria, claimant to the crown of Spain, in preference to Philip of Bourbon, the actual poſſeſſor, and eſpecially at the ſtorming of Gibraltar; in 1705 they were diſtinguiſhed at the ſiege and capture of Barcelona; and in 1706, by their ſucceſsful defence of the ſame place. Having effected this point, they the ſame year performed ſignal ſervices on the more ſouthern parts of the eaſtern coaſt of Spain. They compelled Carthagena to ſurrender at diſcretion; and powerfully contributed to the reduction of Alicant, a fortreſs which had been deemed impregnable till aſſailed by Britons. They alſo co-operated effectually in ſubduing the Balearic iſlands. The following year a large body of marines was employed in the expedition under Prince Eugene, to the ſouth of France, and the ſiege of Toulon. Though that enterpriſe failed, yet Britiſh valour performed one very important ſervice to this country, in compelling our rivals to ſink a conſiderable number of their largeſt men of war; and thus our marines contributed powerfully at Toulon, in 1707, to the increaſe of our naval ſupremacy. The following year they were ſucceſsfully employed in reducing Sardinia and Minorca. During the remaining campaigns of the war, the marines continued to act principally in Spain, and other parts adjoining the Mediterranean; and though, from political cauſes, the intereſts of Charles were not materially promoted, yet the marines, as well as the other forces of England, continued to exert every heroic energy, and to maintain the character they had ſo honourably acquired. The author, ſomewhat digreſſing from military hiſtory, makes a very juſt general remark, on the want of co-operation, which Britain has ſo often experienced from her allies, who are ſupine in purſuing their own true intereſts, and reluctant in fighting their own battles; in this obſervation we heartily coincide, and wiſh its truth had ceaſed with the confederacy for preventing the aggrandiſement of France *in the beginning* of the eighteenth century.

After the peace of Utrecht, the marines, as a body, were reduced; but the officers, and many of the ſoldiers, were incorporated with the troops of the line. From the acceſſion to 1739, the predominancy of Whig principles cauſed a great jealouſy againſt every idea of a ſtanding army; and the very name of a marine ſoldier carried with it hoſtility to Britiſh liberty. But when war again broke out, the advantage of a corps, which had performed ſuch important ſervices, was imme-

diately recogniſed; and in the cloſe of that year ſix regiments of marines were raiſed, and for their ſpeedy efficiency they received ſoldiers of the Foot-Guards as corporals and ſergeants. In 1740 three additional regiments of marines were levied in America. In the ſame year an augmentation of 2040 men was made to the Britiſh marines; and at the ſuggeſtion of Admiral Vernon, various improvements were effected. None of the corps in queſtion were engaged in actual ſervice, till the cloſe of 1740, when the ſix regiments of marines conſtituted a part of the equipment which ſailed from Britain againſt Carthagena. In that ill-fated expedition, the marines diſtinguiſhed themſelves by as ſignal diſplays of valour as in the glorious enterpriſes of the preceding war; but diſcords, which neither marines, ſoldiers, nor ſailors, could prevent or allay, combined with the climate, in diſcomfiting this undertaking; and in common with their fellow-combatants, great numbers of marines fell victims to war and peſtilence in that grave of Britiſh heroes. In 1741 the number of marine regiments was increaſed to ten; and the loſs, from the mortality in America, for immediate maritime efficiency, was ſupplied from regiments of the line, which not being ſo urgently wanted for inſtant operations, were to make up for theſe drafts by recruiting. In 1742 an expedition was undertaken againſt the Bay of Honduras, and marines formed a conſiderable part of the armament; but diſſentions continuing between the land and ſea commanders, the commanded paid for the madneſs of their leaders, and unconquered in war, the forces of Britain once more fell under peſtilence; SEVEN THOUSAND marines were among the unfortunate victims.

For 1743, eleven thouſand five hundred and fifty marines were decreed; and new enterpriſes were propoſed againſt Spaniſh America, and an attempt was made on Ponta Brava, but with the ſame want of ſucceſs which characteriſed the chief part of all enterpriſes during the firſt years of that war. In 1744 a change took place in the diſtribution of prize-money, of high importance to all who were engaged in maritime ſervice. Formerly a certain portion of the booty had appertained to the crown. His Majeſty now relinquiſhed that ſhare, and the whole was veſted in the captors. During this year no important event belonging to a hiſtory of marines took place. In 1745 the marines were engaged in a very arduous enterpriſe, which Britiſh valour, now fighting under happier auſpices, brought to the merited ſucceſs. War having the year before been declared by France againſt England, an expedition was undertaken againſt Cape Breton. Louiſburgh was beſieged, and made a very powerful reſiſtance. The marines chiefly bore the brunt of the fire from that formidable fortreſs, but the efforts of the defenders, though long ſucceſsful, were at length obliged to yield to the impetuoſity and firmneſs of Britiſh heroiſm. The marines ſhared in the ſucceſs and glory of that expedition, and in the general tribute of applauſe which was ſo juſtly conferred upon all by their country. The narrative of this year is cloſed with an enumeration of the ten regiments, and their reſpective force, amounting

ing in all to upwards of ten thouſand men. At this time commiſſions were bought and ſold in the corps of marines, but at a lower price than in OLD regiments of foot, being in an average proportion of three to four.

The tried value of the marine corps now produced from the legiſlature a conſideration of their ſtate and grievances, with a view to redreſs and improvement, and ſuch regulations were made as effectually meliorated the condition of the ſoldier and officer, without much augmented coſt to the public. To military readers, the details of theſe are highly important, and therefore we approve of the particularity with which they are ſpecified: to general readers they are leſs intereſting, and for that reaſon we ſhall not follow them. In 1746 the number of marines was increaſed to twelve thouſand, but had no opportunity of ſignalizing themſelves in that campaign. In 1747 the marines ſhared with the ſailors, under Admirals Warren and Hawke, reſpectively, in the defeat of two ſquadrons of the enemy, and the capture of two very valuable convoys. The legiſlative thanks of a grateful country were rendered to the officers, ſeamen, and marines. The exertion of theſe combatants alſo extended to the Indian Ocean, as well as the Atlantic and Mediterranean; and they bore a ſhare in the exploits of Admiral Boſcawen. Peace, for the preſent, ſuſpended their heroic exertions, and, in the beginning of 1749, the marines were diſbanded.

When, after an interval of a few years, hoſtilities recommenced, a new corps of marines was levied: in 1755, fifty companies were ordered. Since the ſale of commiſſions was prohibited in 1756 thirty additional companies were raiſed, with the former fifty, amounting to nine thouſand one hundred and ninety-eight men. During this year they were little employed, and eſcaped participation in the diſgraces, which marked the firſt periods of the ſeven years war, before Pitt, taking the lead, changed diſaſter and diſhonour into victory and glory. In 1757, the counſels of that conſummate ſtateſman, were exerted too late to operate completely for the reſtoration of affairs. In 1758, was it firſt felt, through every department, military and naval, that wiſdom and energy guided the cabinet. The plans of Mr. Pitt were grand and extenſive, and the marines were employed in moſt parts of the execution. On the coaſt of Africa they powerfully co-operated; and in the ſecond capture of Louiſbourg, no efforts were more effectual than the efforts of this gallant corps. The ſucceſſes of 1758 were only preludes to much more ſplendid atchievements, and, in the renowned 1759, the marines could juſtly claim an equal ſhare of the glory. They effectually co-operated in the reduction of Guadaloupe, and the various appendant iſlands: they ſerved under Wolfe at Quebec. A double complement of Marines was ordered on board each ſhip of the line; and they had their full ſhare in the glory of the victories of Boſcawen and Hawke. In 1760 the marine corps was encreaſed to upwards of eighteen thouſand men. The deciſive ſucceſſes of the former year rendered comparatively little maritime effort neceſ-

ſary, in Europe or America, as the enemy durſt not venture to put to ſea in any conſiderable force. In India, our exertions were great; and the marines diſtinguiſhed themſelves in the Eaſt as they had done in the Weſt, and were happily inſtrumental in reducing the French poſſeſſions in theſe valuable regions. Theſe were the moſt momentous ſervices and ſignal exploits of the marines to the death of his late Majeſty George the Second.

Under the preſent Sovereign they perſevered in their meritorious career; and highly advanced their eſtimation as a corps. In 1761 a large body of marines was engaged in the expedition againſt Belleiſle, and took the lead in the moſt arduous enterprize of the ſiege, and in ſtorming the principal fortreſs. In a ſevere conflict, that was long doubtful, the valour and conduct of the marines decided the battle, and very high encomiums were beſtowed upon thoſe gallant combatants; and, in addition to the glory which all of them acquired, individual officers attained brilliant diſtinction. In the Weſt Indies they were extremely active in reducing ſome of the Windward Iſlands; and alſo in very hard fought ſingle actions. Next to 1759, 1762 was chiefly conſpicuous for Britiſh victory and glory. The marines, now increaſed to twenty thouſand, equalled any of their brother heroes in that memorable year. Though Pitt had reſigned, the plans of his wiſdom were adopted, and the commanders of his choice were charged with the execution. The marines powerfully and effectually co-operated in the ſubjugation of Martinico; the fall of which was followed by the ſurrender of other iſlands. But at the Havannah they, in common with our army and navy, obtained a glory which time will never obliterate or even tarniſh. Active, perſevering, patient, and hardy, during the whole courſe of that arduous undertaking, they peculiarly ſignalized themſelves at the attack on the Moro Caſtle, and their efforts on that day would have eſtabliſhed their military fame, had they never been heard of before. In the Eaſt Indies they were peculiarly ſerviceable in the reduction of Manilla; and with that atchievement their efforts in the ſeven years war cloſed. At the peace, the marines were not diſbanded, as at the concluſion of former wars, but their number was very greatly diminiſhed. During the ceſſation of hoſtilities little occurred relative to our author's ſubject; he therefore ſomewhat digreſſes into political diſſertation, a field through which we follow him with much leſs ſatisfaction than when he limits himſelf to narrative. Not that we find any reaſon to cenſure his principles, but his obſervations are either vague or trite; and diſplay a very narrow range of information and views; the digreſſion, however, has the merit of being ſhort, and therefore our animadverſions on it ſhall be ſhort alſo. As a narrator he poſſeſſes conſiderable merit in clearneſs, authenticity, and ſelection—as a ſpeculator he does not often appear, and the ſeldomer the better.

When our conteſt with the colonies unhappily terminated in war; a large body of marines was ſent to America, and a detachment was engaged with the Provincials, at Lexington, where the ſword was

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firſt drawn; their efforts there were chiefly defenſive; and ſecure retreat was the object of all the Britiſh troops: a larger reinforcement ſoon arrived from England; and the marines formed a moſt important and efficient part of the force which fought at Bunker's Hill; on that day they were led to the field by the gallant Major Pitcairn: headed by this valiant officer, and commanded by Major General Howe, the marines diſplayed an united diſcipline and intrepidity which their hiſtorian at once records with truth and accuracy; and deſcribes, with an animated exultation, that manifeſts the generous pride with which he exhibits the ſplendid atchievements of the corps of which he is a member. He offers a juſt and high tribute to the virtues of Pitcairn, whom his country loſt in that bloody battle.—The next occaſion of glory to the marines was the defence of Quebec; and eſpecially in that battle wherein Montgomery fell, perſonally regretted even by thoſe loyal and patriotic Britons who deteſted the cauſe of rebels. A conſiderable body of marines was part of the force cooped up at Boſton, and ſoon after their evacuation of that poſt they were joined by a large reinforcement from England. A detachment of them made a part of the expedition to South Carolina, and like their brother combatants, by ſea and land, diſplayed the higheſt valour and ſteadieſt conduct, but unfortunately in that enterprize, as during the chief part of the conteſt, without any uſeful reſult. When our author proceeds to the campaigns of General Howe, we diſcover, towards that commander, a partiality which is adverſe to hiſtoric truth. To illuſtrate our remark we ſhall ſelect a few inſtances—"*General Howe having uſed every means of the moſt conſummate officer* to bring the enemy to a deciſive battle, was as often eluded by caution."—"Philadelphia fell after ſeveral conflicts *of the moſt brilliant kind*, but particularly that of *Brandy Wine*." Has Mr. Gilleſpie ever read a hiſtory of the American war, Stedman, Andrew, or Chalmers, for inſtance? We find the marines extremely ſerviceable in the reduction of the forts and ſtrong holds on the river Delaware. When the defeat of Burgoyne, and the inefficiency of Howe, encouraged France to avow the hoſtility ſhe had ſo long cheriſhed, the marine eſtabliſhment was greatly increaſed; but in 1778 they effected nothing important, as indeed the whole force employed againſt the enemy was ſingularly inefficient. In 1779 the number of marines was upwards of ſeventeen thouſand men, and a body of them bore a diſtinguiſhed part in the defence of Savannah, and eſpecially in the charge which raiſed the ſiege. They were alſo engaged in the celebrated battle of the two Engliſh frigates and Paul Jones. A corps of marines participated in the victory of Rodney over Spain, that firſt recalled the naval glory of England. At the ſiege of Charleſtown, their efforts were alſo highly conducive to the ſucceſs of the enterprize. Our author now follows Rodney to the Weſt Indies; but we do not find any event or exploit peculiarly appropriate to the ſubject of this hiſtory. The increaſe of marines during every year of the war was progreſſive, and in 1781 the number exceeded twenty thouſand.

The account of this campaign is alſo chiefly naval hiſtory, and not pecularly marine. In the Eaſt Indies the marines at this time appear to have had more numerous opportunities of ſignalizing themſelves than in other quarters of the globe. In 1782, the marines, in the earlier part of the campaign, ſtrongly ſeconded the efforts of the ſailors under Sir Samuel Hood; and, on the 12th of April, performed eminent ſervices in the glorious battle which preſerved the Sugar Iſlands of Britain. On the whole, during the American war, the marines, wherever they were engaged, fought as valiantly as either they or any other forces of Britain had ever fought; but in a conteſt conſiſting much more of ſea-fights than diſembarkations and ſieges, their opportunities were much fewer than during the ſeven years war.

After the peace of 1783 there prevailed a diſpoſition to mutiny through the fleet, but the MARINES had the honour to remain uninfected by this deſtructive ſpirit. From 1783 to 1792 no important incident occurred connected with the hiſtory of marines. On the commencement of the war, which the aggreſſion of the French Revolutioniſts provoked from England, an increaſe of marines took place. A body of marines was employed at Toulon, and diſtinguiſhed themſelves in the valiant though unſucceſsful defence of that fortreſs, and their efforts greatly retarded the progreſs of the enemy's attack. The bravery and conduct of the marines received the moſt honourable teſtimonies from Captain Keith Elphinſtone. In St. Domingo this corps alſo ſhone conſpicuouſly eminent the ſame year. In 1794 they diſtinguiſhed themſelves at the reduction of Corſica, and continued their heroic exertions in the Weſt Indies; they bore their full ſhare of the glory of the firſt of June, and were honoured by the thanks of parliament. In the campaign of 1795, they partook of the atchievements of our fleets, but without any opportunity of appropriate glory. In 1796 the marines ſhared in the exertions, hardſhips, and ſufferings, of the Britiſh invaders of St. Domingo. In 1797 the marines maintained THEIR PECULIAR PRAISE OF BEING UNINFECTED BY MUTINY. They participated in the heroiſm and glory which were earned under a Jervis and a Duncan. In 1798 the marines of Nelſon's fleet ſignalized themſelves among the conquering heroes in Aboukir Bay. They earned appropriate glory in their valiant defence of Saint Marcou, and alſo in very brilliant actions of ſingle ſhips.

The year 1799 was a ſplendid epoch in the hiſtory of marine heroiſm; and while the names of Acre and Sir Sidney Smith ſhall be known to admiring poſterity, Sir John Douglas and his marines will be with theſe aſſociated. The defence of Acre is perhaps as fine a ſubject for hiſtorical painting as any to be found in ancient or modern times, and though our author does not riſe to animated and eloquent exhibition, his narration is clear, exact, and judicious. The marines participated in the ſhort but brilliant campaign which drove the French from Naples, and reſtored its monarch to his throne. The marines

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were engaged in the expedition to Holland, but in garriſon duty, and not active warfare.

In 1800 a battalion of marines reduced Malta, and various bodies were engaged in brilliant actions of ſingle ſhips. In 1801 the marines were increaſed to a number unprecedented in their hiſtory, and amounted to thirty thouſand effective men. In the northern expedition they performed ſignal ſervices: and on the coaſts of France and Spain they diſplayed no leſs brilliant valour. They ſhared in the glory of the expedition to Egypt, and there diſtinguiſhed themſelves as land ſoldiers as well as ſea ſoldiers. His Majeſty approved ſo very highly of the conduct of that part of his forces, that ſoon after the peace he directed they ſhould be ſtyled the "Royal Marines."

Such is the outline of this performance, which is a very perſpicuous narrative, often amuſing, and not rarely intereſting. The author advances no pretenſions to literary elegance, therefore we ſhall not ſcrutinize his work as a ſpecimen of compoſition, but as a plain narrative of an important ſubject, its merit is not inconſiderable. Whoever reads this review may form an accurate and diſtinct idea of the conduct and appropriate exertions of the marines, inſtead of confounding the hiſtory and efforts of that valuable corps with the hiſtory or efforts of our land ſoldiers or our ſailors. Mr. Gilleſpie deſerves well of the public in making them acquainted with ſuch an important part of the national force.

Modern Geography: a deſcription of the Empires, Kingdoms, States, and Colonies, with the Oceans, Seas, and Iſles, in all parts of the World; including the moſt recent diſcoveries, and political alterations. Digeſted on a New Plan. By John Pinkerton. *The Aſtronomical Introduction* by the Rev. S. Vince, A. M. F. R. S. and Plumian Profeſſor of Aſtronomy, and Experimental Philoſophy, in the Univerſity of Cambridge. *With numerous Maps, drawn under the direction, and with the lateſt improvements of* Arrowſmith, *and engraved by* Lowry. *To the whole are added, a Catalogue of the beſt Maps, and Books of Travels and Voyages, in all languages; and an ample Index. In Two Volumes.* 4to. Pp. about 1600. 4l. 4s. Cadell and Davies, and Longman and Rees. 1802.

MR. PINKERTON is well known to the literary world by various publications, of which, if ſome have not been remarkably ſucceſsful, it muſt, at leaſt, be allowed, that all have diſplayed ingenious reſearch, with much originality and vigour of mind. But the preſent is, undoubtedly, his principal work. It is a work, indeed, of very ſuperior merit; and, unleſs our judgment has greatly deceived us, will long continue to be regarded as a book of ſtandard authority. The author, as he informs us in his preface, has been "eagerly attached to the ſtudy of geography from his early years, and always cheriſhed a hope that he might contribute his labours to its advancement." Moſt fortunately for the lovers of this attractive ſtudy, his hopes

hopes have been realized; and that with ſuch eminent felicity of effect, as, in the preſent ſtate of our knowledge of the globe, to have left, in our opinion, but little to be performed by thoſe who ſhall come after him.

The groſs defects of our lateſt popular works on this ſubject have been very generally acknowledged and complained of. They "not only abound with numerous miſtakes, but are ſo imperfect in their original plans, that the chief geographical topics have been ſacrificed to long details of hiſtory, chronology, and commercial regulations, wholly extraneous to the very nature" of a geographical work. This our readers know, is particularly true of the late voluminous editions of Guthrie, the book in common uſe, to which, however, we have much more ſerious and radical objections. The following obſervation is extenſively applicable. "When it is added, that the moſt recent and important diſcoveries are either omitted, imperfectly illuſtrated, or ſo defectively arranged, as to embarraſs and baffle the reſearch of the moſt patient inquirer, there is no reaſon to be ſurpriſed at the general confeſſion, that ſuch compilations are *only uſed* [uſed only] becauſe there is no better extant." (Pref. p. iii.)

The ſources of information for a work of this kind, which have lately been laid open, are numerous and important. The ſucceſſive diſcoveries, eſpecially thoſe of our immortal Cook, in the Pacific Ocean, and other parts of the globe, the voyages of Vancouver, La Peyrouſe, and other illuſtrious navigators, have furniſhed preciſe and authentic materials, relating both to iſlands and continental ſhores. The recent embaſſies to China, Ava, and Tibet, ſupply a large fund of curious intelligence with regard to the interior of theſe intereſting countries. The Aſiatic reſearches, and other late productions, have greatly enlarged our knowledge of India, and of the neighbouring parts. "The labours of the African Society, the travels of Park, Brown, and Barrow, have given more preciſion to our imperfect knowledge of Africa: and the journies of Hearne and Mackenzie have contributed to diſcloſe the northern boundaries of America. In ſhort, it may be ſafely affirmed, that more important books of travels, and other ſources of geographical information, have appeared within theſe few years, than at any period whatever of literary hiſtory." (Pref. p. v.) To theſe muſt be added the late rapid advances of Natural Hiſtory. "Not only have zoology and botany received the greateſt improvements, but geology and mineralogy have, within theſe twenty years, become entirely new and grand ſciences; the ſubſtances being accurately arranged, and deſcribed with ſuch clearneſs, that throughout the literary world they are exactly known and diſcriminated." (Ibid.)

With ſuch copious materials, and ſuch ſuperior advantages, there cannot, Mr. P. modeſtly obſerves, be any extraordinary claim of merit in producing a more perfect ſyſtem of geography than has yet appeared in any language. In this department of literature, the Spaniards and Italians have been almoſt dormant. The French works of La Croix and others are too ſhort; while the taſteleſs and enormous German

man compilations of Buſching, Fabri, Ebeling, &c. bewilder, fatigue, and diſguſt the reader. Yet high as is the ground on which we now ſtand, and enlarged as is our acquaintance with the globe, compared with that of our anceſtors, the ſcience of geography is far from being perfect. Much ſtill remains to be diſcovered; and complete exactneſs will never, perhaps, be attained. For this purpoſe it would be neceſſary that all the habitable parts of the earth ſhould undergo an accurate trigonometrical ſurvey: an operation of ſuch arduous magnitude, that the accompliſhment of it is ſcarcely to be hoped for. Among thoſe parts of which our knowledge is moſt defective, may be mentioned the interior regions of Africa, and many extenſive portions even of the coaſt; Tibet, and other central countries of Aſia; Perſia, Arabia, and Aſiatic Turkey; a very large proportion of North America, and the inland ſettlements of the Spaniards in the ſouth. Of New Holland and New Guinea our knowledge extends little farther than the ſhores; and even of many countries in Europe, particularly Portugal, Spain, and Turkey, it is very circumſcribed. Our author, however, has a remark, of which, although certainly not much to the honour of his countrymen, the juſtneſs will hardly be diſputed with ſucceſs. "We have been generally more attentive," he ſays, "to remote regions than to our native country." Major Rennel has recorded a diſgraceful fact, that there is no exact chart of the Britiſh channel; and Mr. P. affirms that the trigonometrical ſurvey, ſo far as it has extended, has detected groſs errors in the maps of the counties. "Preſton's Survey of the Shetland Iſlands," he obſerves, "repreſents them as one third part too large, both in length and breadth; and there are groſs errors in the poſitions. The miſtake was detected in the important voyages ordered by the late king of France, and remedied in the Daniſh map, Copenhagen, 1787; but ſtill more in that of Captain Donelly. Theſe iſles now appear nearly as in the maps preceding 1750. Preſton's map of theſe remote Britiſh poſſeſſions has even occaſioned ſhipwrecks: and the ſcience and capacity neceſſary for ſuch a ſurvey ought," as he very juſtly adds, "to be the object of ſtrict previous inveſtigation. Many ſuch inſtances," he ſays, "might be given." (Pref. p. vi.)

The maps which accompany Mr. P.'s own work, it would be unpardonable to paſs without particular praiſe; and this is perhaps the moſt proper place in which to mention them. They are forty-four in number, on a ſmall ſcale indeed, and therefore not calculated to ſupply the place of an atlas. But we have reaſon to believe them remarkably accurate; and, unqueſtionably, in point of neatneſs and beauty, they greatly exceed any thing of the kind which we have ever ſeen. Under the direction and reviſion of Mr. Arrowſmith, whoſe talents in this department, are ſufficiently known, "they are reduced from the beſt large maps, and the authorities added at the bottom, while they are illuſtrated with many important features of the countries, and intereſting names, derived from works of natural and civil hiſtory, for which a large and expenſive atlas may be conſulted in vain." Their

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ſingular beauty is owing to a new method of engraving, of the particular application of which, in the preſent inſtance, the merit is due to the ingenious geographer himſelf, while the original invention, and the finiſhed execution, do the higheſt honour to the artiſt Mr. Lowry. In the following note, which we tranſcribe as equally curious and important, Mr. P. evidently ſpeaks of his maps with great complacency; but a ſimple inſpection of them will convince any perſon of the ſmalleſt taſte, that his complacency is perfectly well founded:

"A moſt ingenious artiſt, conſiderably imbued with mathematical knowledge, having invented machines which give more clearneſs and preciſion to the engraving of ſtraight lines, the author, who had hitherto ſeen this method employed only in the repreſentation of mathematical inſtruments and machinery, was impreſſed with its peculiar fitneſs for the delineation of water. With this idea he applied to Mr. Lowry the inventor; and the effect is now before the public in a ſeries of maps, which may ſafely be pronounced to be not only unrivalled, but unexampled by any former efforts in this department. Not to mention ſuperior richneſs and neatneſs, it is not only ſingularly adapted to the inſtruction of youth, by the inſtantaneous repreſentation of the form, and chief bearings of each country, but alſo facilitates conſultation by the marked diſtinction between land and water, which enables the eye to paſs more quickly to the other objects. The conſultation of charts might be facilitated in a ſimilar manner; while, in the uſual contraſt between maps and charts, the ſea might be preſerved white, and the lands diſtinguiſhed by ſtrokes, not horizontal, which would reſemble water, but vertical. In mineralogical maps, the heraldic mode of engraving might be adopted." (Preſ. p. vii.)

Mr. P. pays a well-merited compliment to the ſpirited liberality of his publiſhers, by whom, he ſays, no expence was ſpared in collecting materials from every quarter. This teſtimony is creditable to the trade in general, who have long been entitled to the praiſe of patrons and promoters of literature, and the individuals concerned in this capital work will, we truſt, ſoon find themſelves amply reimburſed by an extenſive ſale. The miſtakes which may have eſcaped him, the author candidly takes upon himſelf; and ſhould the public favour reward his endeavours, (of which we cannot harbour a doubt,) he promiſes his beſt exertions to remove them, and to adopt ſuch improvements as may be ſuggeſted. Of the introduction by Mr. Profeſſor Vince, which occupies more than one hundred pages, Mr. P. ſays, "It ſeems to have omitted nothing in aſtronomy or meteorology, that could in the leaſt illuſtrate geography." That this part of the work, indeed, ſhould be performed in a maſterly manner, was to have been expected from the eminent abilities of Profeſſor Vince; and, as far as we have minutely examined it, our expectations have not been diſappointed. The boptanical department, which is regularly diſtributed under each particular kingdom and ſtate, was undertaken by Mr. Arthur Aikin, a zealous cultivator of natural hiſtory, and ſeems very ably and agreeably executed.

Mr.

Mr. P., in ſome preliminary obſervations, explains the general outline of his plan, which it is of conſequence that we ſhould lay before our readers. He begins by adverting to the different ſenſes of the word geography, which, in general, means a deſcription of the earth; and which is ſometimes oppoſed to hydrography, a deſcription of the waters; to chorography, which delineates a country or province; and ſtill more to topography, which deſcribes a particular diſtrict or place. Among other diviſions of the ſcience may be mentioned ſacred geography, employed in the illuſtration of the ſcriptures; eccleſiaſtical geography, which reſpects the government of the church, as divided into patriarchates, archbiſhoprics, &c.; and phyſical geography, or geology, "which inveſtigates the interior of the earth, ſo far only as real diſcoveries can be made." For, as Mr. P. juſtly obſerves, "what have been ſtyled ſyſtems of the earth, which have conſumed the talents of many ingenious men, have no connection with the ſolid ſcience of geology, but ought rather to be ſtyled coſmogonies, or ideal creations of planets." (Pp. 1, 2.)

But geography, popularly conſidered, is a deſcription of the various regions of this globe, as poſſeſſed by various nations, and improved by human art and induſtry. If for this popular acceptation of the term, an appropriate name were indiſpenſable, that of hiſtorical geography might be adopted. It naturally admits of three diviſions, 1. The ancient or claſſical; 2. That of the middle ages; and, 3. Modern geography, the ſubject of the preſent work. Of this, the chief object is,

"To preſent the moſt recent and authentic information concerning the numerous nations and ſtates who divide and diverſify the earth. But, on this ſubject," adds our author, "it is impoſſible to attain accurate ideas, without a brief introductory view of the progreſs of each nation and ſtate. Though, in ſome few inſtances, natural barriers have divided, and continue to divide, nations, yet, in general, the boundaries are arbitrary; ſo that the natural geography of a country, though forming an eſſential feature, hitherto treated with too much neglect in geographical works, cannot be admitted to a predominance; but, on the contrary, as matter yields to mind, may rather be regarded as a ſequel in hiſtorical geography. On this ſubject there is, no doubt, room for a variety of opinions; but, after long conſideration, it has appeared moſt eligible to prefer the following order: 1. The hiſtorical, or progreſſive geography of each country. 2. Its political ſtate, including moſt of the topics which recent German writers, by a term of dubious purity, call ſtatiſtic. 3. The civil geography, including objects not ſo immediately connected with the government, as an account of the chief cities, towns, &c. 4. The natural geography." (Pp. 2, 3.)

Agreeably to this diviſion of his ſubject, which appears to us very natural and full, and which, he ſays, was, in part, ſuggeſted by the *Eſſai ſur l'Hiſtoire de Geographie* of Robert de Vaugondy, Mr. P.'s account of every ſtate of importance is contained in four chapters, diſtinctly allotted to their proper topics. In caſes where the country deſcribed is, relatively ſpeaking, but of little conſequence, or where our information is ſcanty and dubious, the narrative is judiciouſly curtailed,

tailed, and the different topics thrown all together in a ſingle chapter, but ſtill, as much as may be, in the order above pointed out. In order to give our readers a general idea of the kind, and of the number of ſubjects, the diſcuſſion of which this mode of claſſification admits, we ſhall here ſubjoin the titles of the chapters in which the geography of England is compriſed.

"CHAPTER I. HISTORICAL OR PROGRESSIVE GEOGRAPHY. *Names.—Extent.—Original Population.—Roman, Saxon, and Norman Geography.—Hiſtorical Epochs and Antiquities.*

"CHAPTER II. POLITICAL GEOGRAPHY. *Religion.—Eccleſiaſtic Geography.—Government.—Laws.—Population.—Colonies.—Army.—Navy.—Revenues.—Political Importance and Relations.*

"CHAPTER III. CIVIL GEOGRAPHY. *Manners and Cuſtoms.—Language.—Literature.—The Arts.—Education.—Univerſities.—Cities and Towns.—Edifices.—Roads.—Inland Navigation.—Manufactures and Commerce.*

"CHAPTER IV. NATURAL GEOGRAPHY. *Climate and Seaſons.—Face of the Country.—Soil and Agriculture.—Rivers.—Lakes.—Mountains.—Foreſts.—Botany.—Zoology.—Mineralogy.—Mineral Waters.—Natural Curioſities.*"

The reader, we think, muſt ſee much to admire in this excellent and accurate method of arrangement. It muſt inſtantly ſtrike him as extremely comprehenſive; omitting, indeed, nothing which can well be conceived to fall within the proper province of geography. It muſt alſo be allowed, in a conſiderable degree at leaſt, to be new; for, in the common books on the ſubject, the information afforded is, for the moſt part, communicated with ſo little regard to order or connection, that the attention is, of neceſſity, diſtracted, and the memory, of conſequence, but feebly impreſſed. Mr. P., however, has ſuggeſted another improvement, which muſt be conſidered in the light of a ſtill greater novelty, as, in this country, it has never yet been admitted into the common ſyſtems, being hitherto known and ſpoken of among none but learned and ſcientific men. This is nothing leſs than a new and more convenient diviſion of the globe. It was firſt propoſed, nearly fifty years ago, by the very learned Preſident De Broſſes, in his *Hiſtoire des Navigations aux Terres Auſtrales*, and has been highly approved by many competent judges. As it forms a very conſpicuous feature in our ingenious geographer's plan, it demands of courſe to be duly attended to.

The earth, as far as it was known to the ancients, was diſtributed into the three grand diviſions of Europe, Aſia, and Africa. Yet, as all the three form but one great continent, the diſtinctions were marked with little accuracy. As the ancients were ignorant of the north-eaſt parts of Europe, no preciſe line of ſeparation between it and Aſia could, in that quarter, be drawn; and even with regard to Aſia and Africa, their notions were not conſiſtent or uniform: for Egypt was included ſometimes in the one, and ſometimes in the other. The diſcovery of America is a ſplendid epoch in the hiſtory of geography. This immenſe new continent, as it is now proved to be, exceeding even Aſia in ſize, it has been agreed to conſider as forming a fourth

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grand diviſion of the globe. Our author ſeems to wiſh that it had been diſtinguiſhed by two ſeparate names, the iſthmus of Darien being conſtituted the limit; but, in fact, his idea is ſubſtantially adopted in the cuſtomary diſtinctive appellations of North and South America. Though the viſionary continent of which, under the title of *Terra Auſtralis incognita*, ſanguine expectations were long entertained has for ever vaniſhed; yet the vaſt extent of what is called New Holland, ſuppoſed to exceed three-fourths of Europe, together with the numerous cluſters of iſlands profuſely ſcattered through the Pacific Ocean, has abundantly rewarded the exertions of enterpriſe, and ſeems to call for a new arrangement. "Too large," ſays our judicious author, "for an iſland, too ſmall for a continent, New Holland, like the other works of nature, eludes the petty diſtinctions of man; and while geographers heſitate, whether to aſcribe it to Aſia, or, with De Broſſes, to denominate it a FIFTH ſpecific diviſion of the earth, it is not improbable that the popular diviſion of four quarters of the world will continue to predominate over any ſcientific diſtinction." (p. 3.)

Thus doubtfully, in the preliminary obſervations, does Mr. P. expreſs himſelf; but, in the body of the work, he ſpeaks, and we think with reaſon, more confidently. In an introduction to the general arrangement of the Aſiatic iſlands, (Vol. ii. Pp. 431,—437.) he obſerves that Fabri, and other foreign geographers of ſcience have admitted, by the names of *Southern Indies*, *Auſtral Lands*, or other denominations, a fifth grand diviſion of the globe, including New Holland, New Guinea, New Britain, New Ireland, New Zealand, New Caledonia, the Friendly and Society Iſlands, the Marqueſas, and even the Sandwich Iſlands in the north. It is obvious, however, that all theſe widely extended regions cannot well be claſſed under one denomination; and that, as nearly one half of them lie to the north of the equator, the name of *Auſtral lands*, as applied to the whole, becomes very objectionable, while that of *Southern Indies* is ridiculous. De Broſſes, whom our author juſtly characteriſes as "alike diſtinguiſhed for the extent of his erudition, the elegance and preciſion of his taſte, and the comprehenſion and clearneſs of his judgment," obſerving that our globe is compoſed of three large extents of land, Aſia, Africa, and America, (Europe being conſidered as an elongation of Aſia,) and of three large extents of water, the Indian, Atlantic, and Pacific Oceans, propoſed to divide what he calls the *Auſtral World* into three portions, each to the ſouth of the three above mentioned. "The firſt," ſays he, "in the Indian Ocean, to the ſouth of Aſia, may, in conſequence, be named AUSTRALASIA. The ſecond, in the Atlantic, which I ſhall call MAGELLANICA, begins at the ſouthern point of the American continent, and comprehends all that may thence extend under the ſouthern point of Africa, where a long undiſcovered coaſt is ſuppoſed to exiſt. I ſhall compriſe in the third all that is contained in the vaſt Pacific Ocean, and ſhall give to this diviſion the name of POLYNESIA, on account of the great multitude of iſlands."

Theſe

Theſe are ſurely the enlarged ideas of a truly great and philoſophical mind. But, at the time when they were conceived, the diſcoveries of Cook had not taken place. "The Magellanica of De Broſſes may, therefore," ſays our author, "paſs into oblivion, as no continent, nor perhaps even iſles, exiſt to the ſouth of America, where indeed of all poſitions they were the leaſt to be expected. But," adds he, "the two other appellations begin more and more to be admitted among ſcientific men, from whom they will gradually paſs to the people, as ought to be the progreſs."

The Auſtralaſia and Polyneſia of De Broſſes are indeed very excellent and clear arrangements; and we incline to think that, in order to inſure their univerſal reception, nothing farther is neceſſary than that they ſhould be known. "Yet a reſpect for ancient uſage," Mr. P. obſerves, "may occaſion ſome delay in the general admiſſion of theſe new diviſions of the earth." And even in his own work, he ſays, "they are not formally admitted, or intituled, as ſuch, but are arranged as diviſions of the Aſiatic quarter, with which they have a greater connection than with any other of the admitted portions." (Vol. ii. p. 464.) He has, however, both in the above-mentioned introduction to the Aſiatic iſles, and under the title *Auſtralaſia* in a ſubſequent part of his book, entered into a pretty extenſive detail of the reaſons which ſeem to evince the propriety of adopting ſuch diviſions, and of the limits by which they ought to be defined. On both points his diſcuſſions appear to us to be perfectly rational, convincing, and clear; but we cannot propoſe minutely to explain them: nor, indeed, without the inſpection of the maps, would the explanation be intelligible. For this we muſt, therefore, refer to the book itſelf. It may be proper, however, in general terms, to inform our readers what theſe two new diviſions of the earth, as ſettled on our author's principles, contain. AUSTRALASIA, then, comprehends, 1. New Holland, which our author would diſtinguiſh by the name *Notaſia*, with any iſles that may be diſcovered from 20° to the weſt, to between 20° and 30° to the eaſt, including particularly the large iſlands which follow, viz. 2. Papua or New Guinea; 3. New Britain and New Ireland, with the Solomon iſles; 4. New Caledonia, and the New Hebrides; 5. New Zealand; 6. The large iſland called Van Diemen's Land, recently diſcovered to be ſeparated from New Holland by a ſtrait or channel called Baſs's Strait.

With regard to POLYNESIA, it is obſerved by Mr. P., "that future navigations may greatly improve and enlarge the geography, both by the diſcovery of new groupes, and by a more accurate arrangement of thoſe already known." At preſent, the chief ſubdiviſions are as follow: 1. The Pelew Iſlands; 2. The Ladrones; 3. The Carolines, a long range from eaſt to weſt, ſo as, perhaps, in ſtrictneſs to include the Pelew Iſles; 4. The Sandwich Iſles; 5. The Marqueſas; 6. The Society Iſles; 7. The Friendly Iſles: beſides many iſlands ſcattered in different directions, which it would be difficult to connect with any

any group, and of which, indeed, none appear to be of any conſequence.

As we ſhall not again recur to this part of Mr. P.'s work, we ſhall here take the liberty of quoting ſome remarks which, in the introduction more than once mentioned, he makes on the names ſo generally conferred on newly diſcovered countries, and which certainly meet with our full approbation. Of the Auſtralaſia and Polyneſia of De Broſſes, he ſays,

"The denominations propoſed by this learned author have appeared unexceptionable to moſt men of ſcience; but the abſurd names, impoſed by ignorant ſeamen and map-makers of all countries, have, as uſual, prevailed: whence we have new countries which bear not the moſt diſtant reſemblance of the old, and New South Wales has become a part of New Holland! It is deeply to be regretted, that ſcientific works muſt continue to be diſgraced by names, impoſed by whim and caprice, and that a Board of Nomenclature was not added to the Board of Longitude, to fix with due deliberation the appellations proper to be conferred. If there be a native name, it ought, in every inſtance, to *deserve* [obtain] the preference, as length may be abbreviated, and roughneſs ſmoothed. But where a general appellation is unknown to the ſmall ſavage tribes, the names of monarchs, and [of] other great encouragers of diſcovery, and thoſe of eminent navigators, may be impoſed, with a Latin termination, ſo as to paſs into all European languages, with as little change as poſſible. It is to be wiſhed that even now a board of this kind were inſtituted, to be held in London, but attended by learned deputies from Portugal, Spain, Holland, and France, that the claims of prior diſcovery *may* [might] be fairly inveſtigated, and the names of the firſt princely protectors or navigators impoſed, to the laſting preſervation of their memory. Amidſt the choice of denominations, that of *New* ſhould be diſmiſſed, as of all others the moſt abſurd and improper, and calculated to infer reſemblances where none exiſt." (Vol. ii. p. 432.)

A ſtrict adherence to regularity and order is the very ſoul of Mr. P.'s ſyſtem. Of the ancient continent, Aſia, he obſerves, is the largeſt diviſion, and, being likewiſe the parent of nations and of civilization, it might, on both theſe accounts, ſeem entitled, in a general account of the earth, to priority of deſcription. But, as Europe is the ſeat of letters and of arts, and is, beſides, the native region of the principal geographers, it has, almoſt univerſally, obtained the preference; and to this practice, of courſe, Mr. P. conforms. After ſome pertinent obſervations with regard to the limits, extent, ancient population, progreſſive diſcovery, religion, climate, and natural features of this celebrated portion of the globe, he proceeds to point out the order in which he intends to treat of the ſeveral ſtates into which it is divided. In this caſe, the principle of his arrangement is *the relative conſequence of theſe ſtates*, as of firſt, of ſecond, and of third importance. The Britiſh dominions take, as naturally might be expected, the lead; and foreigners, Mr. P. ſeems to ſuppoſe, may allege that theſe dominions fill a diſproportionate ſpace in his work. But this objection might be urged, with equal juſtice, againſt every ſyſtem, whether ancient or modern: all geographers having, with a natural partiality, enlarged

in their account of their natal ſoil. "His native country ought alſo," ſays our author, in a ſentence which we think not happily expreſſed, "to be the chief *ſubject* of every reader; nor can much uſeful knowledge (for our knowledge chiefly *ſprings* from compariſon) be *inſtituted* concerning foreign regions, till after we have formed an intimate acquaintance with our native land." (Vol. i. p. 15.) Although the principle here adopted by Mr. P. is ſimple and clear, yet nothing, as he very juſtly remarks, would be ſo idle or preſumptuous as pretending to decide the preciſe rank of a ſtate in any one of the orders: "for inſtance, whether France or Ruſſia be the moſt powerful. This part of the arrangement muſt therefore be elective; and it is ſufficient that the ſtates of the ſame order be treated with a ſimilar length of deſcription." (p. 16.) The following extract will acquaint our readers with the ſpecific manner in which the ingenious author has adjuſted this part of his plan:

"At the beginning of the nineteenth century, the European ſtates compriſed in the firſt order are, 1. The united *kingdoms* [kingdom] of Great Britain and Ireland; 2. France; 3. Ruſſia; 4. The Auſtrian dominions; 5. Thoſe of Pruſſia; 6. Spain; 7. Turkey: which laſt cannot ſo juſtly be reduced to the ſecond order; for though, perhaps, approaching its fall, ſtill it boaſts the name and weight of an empire.

"Under the ſecond order have been arranged, 1. Holland, or the United Provinces; 2. Denmark; 3. Sweden; 4. Portugal; 5. Switzerland. In the third are conſidered the chief ſtates of Germany, that labyrinth of geography, and thoſe of Italy. The kingdoms of Sicily and Sardinia might perhaps, if entire and unſhaken, aſpire to the ſecond order; and an equal ſtation might be claimed by the *junctive* [united] Electorate Palatine and Bavarian, and by that of Saxony. But as ſuch ſtates *only form* [form only] rather ſuperior diviſions of Germany and Italy, it appeared more adviſeable to conſider them in their natural intimate connection with theſe countries." (p. 16.)

(To be continued.)

Elements of Galvaniſm in theory and practice: With a comprehenſive view of its Hiſtory, from the firſt experiments of Galvani to the preſent time; containing alſo practical directions for conſtructing the Galvanic apparatus, and plain ſyſtematic inſtructions for performing all the various experiments. Illuſtrated with a great variety of Copperplates. C. H. Wilkinſon. 2 vols. 8vo. Pp. 472 each. 1l. 1s. Murray. 1804.

THE work before us is partly a hiſtory, partly a ſyſtem, and partly a hiſtory of ſyſtems. The narrative portion of the publication, which ſtates facts, explains experiments, and records the progreſs of diſcovery, is much more intereſting and important than either the exhibition of the writer's own theories and conjectures, or his account of the theories and conjectures of others. In analyzing this production, therefore, we ſhall chiefly conſider the facts and experiments

which

which it contains, and the acceſſions of important truths which it delivers: we ſhall more ſlightly mention notions and gueſſes.

The performance is divided into thirty-ſix chapters. Our author commences with an account of the conjectures and hypotheſis which were formed prior to the reſearches of Galvani. About the year 1767, Sultzer produced a work which made preparations for this new branch of ſcience; and ſeveral obſervations were advanced to ſhew, that in animals there is a quality of the ſame, or a ſimilar kind to electricity in certain other ſubſtances, and that the electrical ſenſation is conducted from animals by metals, as well as from inanimate bodies. The following is an inſtance cited by Mr. Wilkinſon: "A medical ſtudent having been bitten by a mouſe, killed the little animal, and reſolved to diſſect it: touching with his knife the intercoſtal nerve, he was not a little ſurpriſed to feel an electrical ſenſation ſufficiently powerful to benumb his hand. From this fact, Vaſſali, member of the royal academy of Turin, *conjectured* that nature is provided with ſome means to preſerve and retain the electricity accumulated in any given part of the body of a living animal, to the end that ſhe may employ it when occaſion may ſerve." Till the time of Galvani, phyſiologiſts advanced no farther in this ſtudy than conjecture. Galvani made various experiments on animals, eſpecially frogs, and convinced *himſelf* that there is an electrical power in animal bodies, communicable by the ſame ſpecies of conductors, as from other ſubſtances. What he ſuppoſed to be diſcovery, and many other naturaliſts conceive to be merely an hypotheſis, attained, on account of its author, the name of Galvaniſm. Next follows an explanation of Galvani's theory of the mode of operation: "The electrical fluid is drawn and attracted from the interior of the muſcles into the nerves, whence it afterwards paſſes to the external ſurface of the muſcles, inſomuch that each diſcharge of this deſcription of electrical phial is followed by a muſcular contraction, which is the effect of the ſtimulus produced by the electricity." From this theory Galvani conceived various improvements might be made in medicine. The ſchemes and inferences in that ſcience and art are interſperſed through the work in detail; but in this firſt chapter are ſtated in only a ſummary manner. The theories of Galvani were combated by various other naturaliſts. Mr. Valli, an Italian phyſician, entered on a ſeries of Galvanic experiments at Paris, the details of which are here narrated. The reſult is an admiſſion of animal electricity as a general fact; but a total difference from Galvani as to the operation of that quality. Fontana, another phyſiologiſt of eminence admitted the fact, but leaned to the opinion of Valli, as to the proceſs of operation.

The moſt formidable opponent of Galvani was Volta, who contended that there exiſts not a particular electricity inherent in the ſyſtem of animals, and that the living body ought ſimply to be conſidered as a humid ſubſtance or conductor. Spallazani replied to the objections of Volta, and (our author ſays) "*eſtabliſhed* by new experiments, the numerous characteriſtics, which, in conformity to his

theory, marked the differences between animal electricity and common electricity."

Though Mr. Wilkinſon ſeems to conſider the point as deciſively ſettled, we muſt acknowledge we cannot, in the experiments which he deſcribes, find ground for ſuch poſitive affirmation. The facts and caſes recorded by himſelf oppoſe rather than ſupport the theory of animal electricity. The hypotheſis, whether true or falſe, has benefited the world, ſince experiments undertaken for, or againſt Galvaniſm, have produced reſults and diſcoveries of great importance in other ſubjects. One of the ableſt diſſentients from the theory of Galvani is Vaſſali Eandi, an Italian naturaliſt, who addreſſed a letter on the ſubject to a member of the Medical Society in Paris. He views the queſtion in the following light: "*Whether it is* (we ſuppoſe the author meant to ſay *be*) the electric fluid excited or put in motion by the contact or ſlight friction of metals, or of other heterogeneous bodies. Whether it *is* peculiar to the animal, and communicable by the conducting ſubſtance from one part of an organized body to another? Or, laſtly, whether it *is* a fluid different from electricity?" Of Galvani he ſpeaks very highly, but thinks it neceſſary to wait for more demonſtrative proofs before he can admit the theory. "The phenomena," he ſays, "noticed by Galvani, prove nothing more, than that animals are electrometers, ſtill more ſenſible to the ſmalleſt degree of electricity than any other electrometers." With this opinion of Vaſſali Eandi we agree, and therein differ from our author. The facts and experiments, detailed by Mr. Wilkinſon, are not ſo deciſive as to convince an impartial logician, who is totally unintereſted in the conteſt about Galvaniſm, or Anti-Galvaniſm, and therefore more competent to judge than the partizan or adverſary of the ſyſtem. Our hiſtorian having unfolded the opinions for and againſt the theory of Galvaniſm, proceeds to the encouragement that was offered by learned and opulent bodies for reſearches on that ſubject.

"The phenomena of Galvaniſm was ſcarcely known, and circulated in the learned world, when ſeveral literary ſocieties propoſed premiums for the encouragement of the phyſiologiſts who ſhould ſucceſsfully cultivate this new acquiſition made to the ſciences. In 1793 the Society of Sciences at Funoblowiſkiana, propoſed as the ſubject of a premium in philoſophy, to be beſtowed in 1795, the experiments of Galvani, Valli, Volta, and others. The competitors were requeſted to point out the new facts to which theſe experiments had led, to ſhew how they could be claſſed in an uſeful way, and how they could be explained in conformity to the exiſting ſtate of philoſophical knowledge. About the ſame time, the Medical Society made this phyſiological queſtion the ſubject of a premium, which that ſociety diſtributed annually, and gave the award in favour of Profeſſor Creve."

Our author now minutely narrates the advances made by the partizans and adverſaries of Galvaniſm in the general knowledge of phyſiology. The experiments and arguments of Volta are compreſſed into a letter directed to the Editor of the Philoſophical and Medical Journal at Leipſick; and therein the writer ſhews himſelf a very ſound reaſoner,

reaſoner, apportioning admiſſion exactly to the degree of evidence. Volta appears neither friendly nor hoſtile to the theory of Galviniſm: he merely withholds complete conviction from doubtful and equivocal experiments; that in Galvani's reſearches there is nothing to favour the exiſtence of animal electricity, he neither affirms nor denies, he ſimply contends that they do not ſufficiently demonſtrate the phenomena in queſtion to ariſe from an electricity peculiar to animal ſubſtances.

Volta advances, as an hypotheſis, but not as a demonſtrated theory, the following *antigalvanic* opinion. "The whole of the magic of Galvaniſm conſiſts ſimply in an artificial electricity renewed, whenever it is put in motion, by the contact of conductors of a different nature. The latter which act eſſentially may be conſidered as the primary exciters." Galvani, on the other hand, conſidered the fluid which has been named after him as an electricity reſiding eſſentially in the animal organs. Agreeably to the theory of Volta the electric fluid may be put in motion in three different ways by the means of at leaſt three conductors, of a different nature, brought into an arc or circle. The firſt of theſe modes conſiſts of two metals, or conductors of the firſt claſs, each of a diſtinct nature, which touch each other directly, by one of their extremities, and do not communicate by the other extremity, unleſs by the medium of one or ſeveral moiſt conductors, or conductors of the ſecond claſs. In the application of the ſecond mode, a ſingle metallic conductor of the firſt claſs, is placed between two humid conductors of a different nature, which communicate, with each other. The third mode conſiſts of eſtabliſhing a communication between three conductors of a different nature. This diſſertation on Galvaniſm produces from Mr. Volta many very ingenious obſervations concerning the action of metals. The experiments and deductions of Mr. Volta occupy the fifth chapter. The ſixth proceeds to the ſyſtems of others, on the ſame ſubject. Mr. Fowler publiſhed a work entitled Experiments and Obſervations relative to the influence lately diſcovered by Mr. Galvani, and commonly called Animal Electricity. Fowler combats the theory of Valli, and ſupports Galvaniſm: his treatiſe appears to contain many valuable remarks on incidental ſubjects and illuſtrations; but we can find no new proofs of animal electricity, nor any certainty that the variation of effects does not ariſe, as in other electrical caſes, from the diverſity of the electrical matter without the animal ſubſtance combined with the nature of the conductors through which that fluid is conveyed to the animal ſubſtance in queſtion. Mr. Fowler's work includes a letter from Profeſſor Robiſon of Edinburgh, which contains ſeveral curious experiments on the Galvanic influence, nearly the whole of which were made by himſelf. They are very accurately deſcribed, and the reaſoning on them is extremely ingenious, but they do not amount to a thorough proof of animal electricity. Dr. Wells wrote a paper on Galvaniſm, which is contained in the philoſophical tranſactions of

1795, and ſupports the Galvanic theory, but without impreſſing conviction.

Before our author enters farther on the hiſtory of Galvaniſm, he reviews that part of animal organization which the Galvanic theory ſuppoſes to contain electricity. He conſiders animal heat and vitality, and records the chief opinions and experiments on theſe ſubjects. Mr. Foſſé, a naturaliſt of Rennes, (ſays our author),

"*demonſtrates*, with conſiderable *ingenuity*, the mode in which heat ought neceſſarily to be produced in animals. He examines its relations, with the digeſtion as well as with the nutrition; and in a phyſiological diſcuſſion on the blood and reſpiration, *endeavours to refute* the generally received opinion relative to the diſhydrogenation and decarbonation of the blood in the lungs. *His aim is to prove* that the water and carbonic acid, the exiſtence of which has been aſcertained in expiration, do not ariſe from the above modifications of the blood in the lungs, but on the other hand from the pulmonary tranſpiration reſulting from the completion of the functions of thoſe organs."

We cite this paſſage to illuſtrate a defect in our author which has a great and frequent influence on his work. There is a want of preciſion of language in mentioning intellectual operations, which ſhews his ideas on theſe ſubjects to be confuſed and indiſtinct. *Ingenuity* is a quality belonging to invention, and not to demonſtration. Ingenuity may be exerted in diſcovering or deviſing proofs; but cannot be employed in demonſtration, which entirely depends on the application of appoſite proofs. But even were we to allow, that ingenuity might belong to demonſtration, the paſſage now quoted contains no account of any demonſtration, it is *a ſtatement of conjectures* without any view of their grounds. Mr. Wilkinſon, indeed, very often confounds hypotheſis with deduction, which may perhaps account for his ſupport of the Galvanic ſyſtem, in its preſent ſtate of imperfect proof. Our author proceeds to ſtate the difference between ſenſibility and irritability. The diſtinction is very nice, but we ſhould apprehend without a real diverſity; and that irritability is a certain degree of ſenſibility; rather than a quality of a different ſpecies.

Chapter eighth contains a review of the different theories and opinions relative to Galvaniſm, up to the commencement of 1798. Much of this part is neceſſarily recapitulation; ſeveral new names are introduced, with ſhort accounts of their reſpective notions, but we do not find any advance made in aſcertaining the principle. In 1798 the exiſtence of animal electricity was not PROVED; and Galvaniſm ſtill continued a *conjecture*, without riſing to be a SCIENCE. The moſt important of the diſſertations here enumerated, is a treatiſe by Reinhold, a favourer of Galvaniſm; and though he does not demonſtrate the truth of that theory, he introduces many remarks and experiments that are highly valuable, and conjectures that are very amuſing. A ſection of Reinhold's eſſay is devoted excluſively to experiments relative to the external ſenſes; and this part to general readers will be more entertaining than his diſcuſſions on nerves and muſcles. The

review

review of Mr. Reinhold includes *incitability*. Female animals are more incitable than male; young animals more incitable than old. Of theſe propoſitions we entertained no doubt before; and we think that Reinhold in advancing them; and Wilkinſon in repeating them, merely waſted time and labour. Our author mentions an experiment of Reinhold to aſcertain the nature and degree of incitability of animals after death.

"Reinhold tried a variety of experiments on young and aged animals, killed at the ſame time, and in the ſame manner, and repeatedly noticed that in the caſe of the former the movements were impetuous, but of a ſhorter duration; while in that of the latter, however feeble they might be, they continued for a greater length of time. He conſequently infers that the young animals were merely incitable immediately after their death; but that the aged ones continued longer in a ſtate of incitability."

Having finiſhed Reinhold's review of Galvaniſm, our author proceeds to the production of Humboldt, entitled, "Experiments on Galvaniſm, and in general on the irritation of the muſcular and nervous fibres." Humboldt is alſo a favourer of Galvaniſm, and conſiders the effects as not aſcribable to common electricity, but derived from a fluid inherent in living animals, analogous to magnetiſm and electricity. Humboldt alſo, without *eſtabliſhing his theory*, produces a great number of amuſing, and ſome uſeful, obſervations and expements. The eſſay of this naturaliſt on Galviniſm includes his view of metallic irritation. The following is the amount of his theory. He *aſſumes* that the organs are enabled to manifeſt ſolely and by themſelves the phenomena of Galvaniſm: arguing from this aſſumption, he concludes that they contain the ſtimulating cauſe. *We*, who are totally indifferent to the iſſue of the Galvanic conteſt, have to obſerve that his firſt and fundamental poſition is not hitherto PROVED: all his ſeries of deductions, therefore, conſtitute no additional portion of ſcience. The theory *ſuppoſes* a peculiar fluid called Galvanic, and undertakes to explain the relations and differences between the galvanic, electric, and magnetic fluids. *Suppoſing* the exiſtence of Galvaniſm, he enters into ingenious conjectures and diſſertations concerning the cauſe, the moſt efficient proceſſes, and uſeful applications. We ſay, eſtabliſh the fact, before you aſſign cauſe, or make an application. That the fact of Galvaniſm is not hitherto eſtabliſhed we plainly ſee, and conſequently that reaſonings on it are as phyſically uſeleſs, as reaſonings on the ſuppoſed perfectibility of man, were morally and politically hurtful. Humboldt is at great pains to apply chemiſtry, to explain the proceſs of vitality, but without ſucceſs. But his treatiſe contains many ingenious and juſt obſervations on the great importance of chemiſtry in phyſiology, medicine, and various purpoſes of life; and theſe are more truly valuable than his waſte of ingenuity *in accounting for what is not proved to exiſt*. There follow various remarks on the torpedo and electrical eel.

Mr. Praff, a phyſiologiſt of Kiel, publiſhed a memoir on the theory

of Humboldt. He affirms, that after perusing Humboldt's work, the reader has made no farther advances, than heretofore, in the knowledge of the physiology of organized bodies. The following observation of Mr. Praff we think just and important. "We ought rather to confess our ignorance relative to the unknown process of vitality, than to pay an attention to hypothesis so devoid of all proof and demonstration. It is by chemical affinities that life is to be explained." Lepot, of the French National Institute, supports the Galvanic theory, with all the illogical ingenuity of a French sciolist, asserting glibly, and declaiming plausibly, without fact or argument.

Towards the close of the year 1798 a commission was appointed by the French National Institute, to examine the different Galvanic experiments which had been made, and to ascertain their effects and results. The committee accordingly undertook the inquiry and *reported progress*. This report contains an admission of the principle, though supported by no adequate proof. The same *philosophers* who *reason* on such grounds, proceed to application and use; and *report* what blessings Galvanism IS TO PRODUCE. One of the most important advantages which such *sages* predict, is the acquisition of a command over vitality. By *the improvements which are to be effected* through Galvanism, the French philosophers expect that, at a future period, men are to be able to *raise the dead*. Such extravagant reveries are worthy of such philosophers, as conceive that men might be most happy without social order, virtue, and piety; but from soundly judging Britons merit equal contempt, as political and religious Jacobinism merit detestation. Mr. Wilkinson, appearing to adopt the anticipations of French volatility, says, "to how many discoveries in the practice of medicine may not this principle lead." Let him first prove his principle, which neither he, Galvani, nor the French Institute, has done, then will it be fully early to *conjecture* the many blessings *which it is to produce*. This species of philosophy, which proceeds not on facts but on prophecies, is equally absurd in natural as in moral and political science. Dissertations on the advantages which Galvanism *may* cause, before the principle be established, are no less useless than dissertations on the effects that may arise, from the establishment of a government of perfect equality; a state that never has existed; and never can exist till mankind are entirely changed.

Our author now proceeds to the theory of Aldini, the nephew of Galvani, and the most active supporter of his doctrines.

"In October 1802 he made several experiments before the Galvanic Society of Paris, and the following were the principal phenomena which were observed: Frogs exhibited a very sensible contraction, without any metallic substance being interposed, and by the simple contact of the nerves with the muscles. The animal was several times produced, and made sensible, by similar dispositions. Simultaneous muscular contractions were produced by the application of silver alone in three frogs, recently prepared and placed in the same direction."

From

From theſe experiments Profeſſor Aldini infers, that "in analogous ſubjects the animal fluid ſupplies the place of the electric fluid propagated by metals; and that this animal fluid needs no other conductor beſides the organized parts of the animal." This inference is an aſſertion of the principle; but we cannot ſee the neceſſary connection between the experiments and the inference. The experiments merely prove, that there may be in animal ſubſtances contractions, without any metallic conductor; a fact no man in his ſenſes can deny; but do not prove, that ſuch contractions come from animal electricity; and, therefore, the experiments of Aldini do not conduct the impartial reader nearer the Galvanic concluſion than before: ſtill it is not ſcience but conjecture.

Our author now proceeds to the application of Galvaniſm to medicine. Here he cites the *opinion* of Galvani on certain diſeaſes and remedies, but he adduces NO FACTS in confirmation of ſuch opinion. We cannot perceive what addition has accrued to noſology, from the ideas and conjectures of his hero.

The medicinal properties aſcribed to Galvaniſm are ſuch as were long before known to ariſe from electricity; and many caſes are introduced, which, though no illuſtrations of the exiſtence of Galvaniſm, yet, as electrical experiments, are curious, uſeful, and intereſting. In 1800 Profeſſor Volta invented a new apparatus for Galvanic inquiries, and his invention has certainly facilitated electrical experiments. The effects produced by the Galvanic theory, and its alleged applications, appear to us to ariſe from the general laws of electricity; and, without following our author through his whole hiſtory of opinions and gueſſes, we admit many of his facts to be extremely valuable, though they by no means evince the Galvanic theory to be true.

After reading the whole of this work, we found, that, as a demonſtration of the exiſtence of Galvaniſm, it is totally inefficient: the proofs do not eſtabliſh the propoſition *which was to be demonſtrated.* In that primary object the author fails. Nevertheleſs, it is a performance which contains much important experiment and uſeful deduction; and we recommend to our readers, to conſider it leſs as a diſputation about Galvaniſm, than a collection of facts, proceſſes, and illuſtrations in electricity, and other branches of ſcience ſubſervient to the cure of diſeaſes. Indeed, whether what they call Galvaniſm be or be not, a new ſpecies of electricity, is more a queſtion of claſſification than of uſe; and reſembles thoſe reſearches in Botany, which lay more ſtreſs on the nomenclature of plants, than their properties and ſubſerviency to purpoſes of life.

Galloway's *Commentaries upon the Revelations, &c.*

(Concluded from p. 237.)

IN the ſixth verſe "the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her 1260 days." The moſt curſory reader of the prophecy, we believe, conceives the *wilderneſs* here to ſignify a place of ſafety, where, under the protection of God, the church might be ſecured from the fury of the dragon. But our author, outdoing himſelf in the licentiouſneſs of viſionary and wild reverie, conceives it to be a place of puniſhment. "The wilderneſs," he ſays, "means Mohammedan ſenſuality and Papal idolatry;" and to "this conſtruction of the word he has been led, becauſe, in its literal ſenſe, it is a place of diſorder, confuſion, and darkneſs, having no path to direct the traveller to his home, and therefore is a proper figure to denote an apoſtacy from the goſpel of Chriſt, replete with falſe doctrines and myſtical errors, which tend to bewilder and miſlead mankind from the path of truth into darkneſs and ſin." (p. 136.) In the wilderneſs, the church "hath a place prepared of God," that is, ſays our author, "ordained by God *for her puniſhment*, repentance, and purification; where ſhe ſhould be 'fed,' *on bread and water*, or propheſy in ſackcloth 1260 days." (p. 137.) It is wonderful that Mr. G. did not perceive how completely his interpretation contradicts the whole train and object of the prophet's repreſentation. St. John makes the woman flee into the wilderneſs, evidently for ſecurity from the dragon, while Mr. G. makes her ruſh, with deliberate folly, into his very jaws.

The war deſcribed in the ſubſequent verſes our author underſtands to relate to the Reformation. This war was "in Heaven," he ſays, "or in *the church*," between Wickliffe and his followers on the one part, and the Pope of Rome and his adherents on the other. (p. 139.) But though Heaven here means the church in general, in the very next verſe it means only the reformed church. "The great dragon was caſt out," which event our author conſiders as having chiefly taken place at the treaty of Weſtphalia. "Neither was his place found any more in Heaven," that is, ſays Mr. G. "in the reformed church; for the reformers ſeparated themſelves from the apoſtate church, by proteſting againſt its doctrines." (p. 140.) But if we ſhould allow that the Pope may, with propriety, be ſaid to have been *caſt out* of the *reformed* church, it naturally occurs to aſk how he came to be caſt out of *his own*, which Mr. G. juſt the page before, makes at leaſt a part of Heaven. Our author, however, quickly drops the Pope, and takes up the devil; and he enters on an inquiry into "what *place*, or among what *deſcriptions of mankind*, his art and cunning induced him to reſort, in order farther to proſecute his plan." This deceiver, he obſerves, "could not return to the antedeluvian world, for that was no more; nor to the heathen world, for he had made

made there a complete experiment with his tricks and frauds without ſucceſs." *Neither* the "Mohammedan church," (as our author always ſpeaks,) nor the church of Rome was, in the commentator's opinion, proper ſcenes of retreat for the devil; and this opinion is founded on reaſons which to us, we confeſs, appear rather ſurprizing. They are that "his opiates had entirely enervated and lulled" the former church "into a ſtate of filthy ſenſuality and ſtupor;" and that the latter was "immerſed in ſenſual indolence, and abominable vice." (p. 142.) We ſhould certainly have thought that the devil could not eaſily find fitter habitations. But "he was caſt out," ſays the prophet, "into the *earth*;" and this again means, agreeably to a favourite interpretation of our author, as already obſerved, "a country of people full of irreligion, impiety, and darkneſs, whoſe hearts being hardened and dark like the earth, an opake body, ſolid, impenetrable, and incapable of receiving light from the ſun, were incapable of receiving the word of God, the ſun of righteouſneſs." (p. 142.)—This expoſition is now ſo familiar to us that we do not feel ourſelves diſpoſed to call it in queſtion: The country, of courſe, is FRANCE; but it is odd that one of the circumſtances which our author mentions as rendering this country a peculiarly proper receptacle for Satan ſhould exactly coincide with what he formerly deſcribed as diſqualifying the Mohammedan and Papal churches. This circumſtance is that France "lived in extravagance and diſſipation, having a moſt magnificent court, and leading men into every ſenſual paſſion, into every kind of incontinence, irreligion, and impiety." (p. 143.)

Whatever may be the particular events to which this chapter relates, nothing can be more plain than that from the 6th verſe to the end, the prophet does nothing but delineate more fully what he had briefly ſketched before. No new ſubject is introduced. The *woman* is the ſame as in the beginning of the chapter; ſo are the *dragon*, the *wilderneſs*, and the *time* of the woman's ſojourning there. But now that the *dragon* is ſeated in France, our author is under the neceſſity of diſcarding his former ideas, and of finding new meanings for all the other figures. Nor does the fertility of his invention fail him. The "woman" is now "the ſymbol for the pious part of the French nation, who fled from Atheiſtical perſecution." The "wilderneſs" denotes the neighbouring countries "where they were *bewildered*," ſays our author; but "where the mercies of providence had prepared the hearts of men to nouriſh them." By "a time, and times, and half a time" is evidently ſignified the ſame period as before (in v. 6.) of 1260 days, being three prophetic years and a half, each year of 360 days. Yet now Mr. G. underſtands them to mean the three years and a half which literally intervened between the baniſhment of the French clergy, and the decree of toleration. (p. 151—154.) "It was to England and Germany," Mr. G. obſerves, "but principally the latter, that the profeſſors of Chriſtianity fled;" and this is what is meant in the 16th verſe, where it ſaid that "the earth helped the woman." For our readers muſt not be ſurprized when they are told that

that now again the earth has another ſenſe, and ſignifies "the *apoſtate* empire Germany," who, "in her turn, 'opened' her mouth," (v. 16.) and declared war againſt the dragon, or France." By what means England, who "helped the woman" as well as Germany, had the good fortune to eſcape the diſgrace of being typified by the "earth," Mr. G. has not informed us. But our love for our country makes us willing to believe that, in his explanation of the laſt verſe of the chapter, whether he has been ſucceſsful or not in accurately ſeizing the mind of the prophet, he has not aſſigned her a fanciful character. Thoſe with whom the dragon "went to make war" muſt mean, he ſays, "that nation, or aſſociated body of Chriſtians, who, notwithſtanding the artifices, frauds, and perſecutions of Papal idolatry, the deluſive promiſes and captivating doctrines of French Atheiſm, ſhould, at the very time of the event, have beſt preſerved the knowledge and fear of God, and their faith in Chriſt." And "the text," he adds, "can, with propriety, be applied to no other nation but GREAT BRITAIN." (Pp. 154, 155.) For the grounds of his opinion we cannot afford room; but we are not inclined very ſcrupulouſly to weigh them. That our country may ſtill continue to merit this honourable character, and, under the wings of Omnipotence, to enjoy proſperity and ſafety, he ſubjoins a ſolemn and earneſt prayer, to which we heartily ſay AMEN.

The author's commentary on the thirteenth chapter is exceedingly curious, perhaps the moſt curious part of the work; but our account of it muſt be very circumſcribed: In this chapter two beaſts are deſcribed, one as "riſing up out of the ſea," (v. 1.) and "another as coming up out of the earth." (v. 11.) According to Biſhop Newton, and the greater number of Proteſtant interpreters, the firſt means the Roman ſtate in general, the ſecond the Roman church in particular. With the notion of theſe interpreters reſpecting the firſt beaſt Mr. G. agrees; but with regard to the ſecond, "he has been led," he ſays, "with reluctance, and not without fear of being himſelf miſtaken, to differ from all former Proteſtant commentators." The "beaſt of the earth," in ſhort, is REVOLUTIONARY FRANCE; and of this we ſhall now exhibit the full proofs to which we formerly alluded. They are chiefly derived from the ſingle word EARTH; and all together diſplay a ſpecimen of reaſoning to which, perhaps, it will be ſomewhat difficult to find a parallel.

"We have ſeen," ſays our author, "that, in prophetic dialect, the word *ſea* is made uſe of to denote the manner of the riſe of wicked civil ſocieties. A meaning not leſs comprehenſive and important we may conclude is here affixed to the word *earth*. Now a little knowledge of the nature of that body will ſhew, that the word is here made uſe of to point out two great features of the power typified by this other beaſt, viz. that it ſhould ariſe out of one great kingdom or nation, and be a revolutionary power: and that it ſhould ſurpaſs in depravity of morals, in impiety and miſchief, all other civil ſocieties, which had ever exiſted before it in the world.

"To

"To juſtify this interpretation of the two meanings of the word *earth*, it is neceſſary to remind the reader, that he is upon hieroglyphic ground, and that the apocalypſe is written in a dialect, the types and figurative expreſſions of which are taken from the forms, faculties, and qualities of things in the natural world. Here then the prophet tells us, that he ſaw this 'beaſt come up out of the earth,' a great body in the natural world, poſſeſſing divers faculties and qualities. Now that which comes out of, or ſprings from, a thing, either in the vegetable or animal world, partakes of the faculties and qualities, and of courſe bears the reſemblance, of the thing itſelf, out of which it came up, or from which it aroſe: as a tree, for inſtance, partakes of the nature and qualities of the ſeed of the tree from which it came up; or an elephant, or a man, of the elephant or man from which he ſprang. To juſtify, therefore, the interpretation here, we muſt prove that the power intended to be foretold by the word *earth*, muſt reſemble, in its abilities and qualities, thoſe of that particular body.

"Now the earth is one great, *diſtinct*, *independent* body in the natural world, and ſo is a proper ſymbol for one great, diſtinct, independent nation in the moral and political world. The earth is a *revolutionary* body, performing revolutions not only upon its own axis, but round the ſun. It muſt therefore be allowed that the earth is a proper type for a revolutionary power or nation, which has undergone ſundry political revolutions. The earth again is a revolutionary body, which performs its revolutions without the *aid of any other* natural body; and therefore it is an appoſite figure, to denote a revolutionary nation, which performs its revolutions, without the aſſiſtance of any other political body. The earth is alſo the great body, out of which all the additional means of *ſin* and *miſery* are acquired; ſuch as arſenic, and all other deadly poiſons; ſulphur and ſaltpetre; alſo the principal ingredients of that deſtroying compoſition, gunpowder; together with iron, ſteel, and flint, which complete the ſyſtem of modern deſtruction.—Moreover, gold and ſilver, thoſe common means of human corruption, exceſs, and intemperance, are thence extracted. By the uſe of theſe metals, mankind are drawn in to all manner of ſin, intemperance, and diſeaſe, by which a greater number of the ſpecies is cut off before their time, in the career of ſenſuality and ſin, than by all other means whatever. Hence it is that a beaſt coming up out of the earth is an accurate figure for a revolutionary power, the moſt wantonly deſtructive and conſummately ſinful.

"And if, ever ſince the prophet wrote, there has been in the world no civil ſociety or ſtate, which will bear any compariſon with the meanings of this prophetic type, *one only excepted*, and if that one ſhall accurately fulfil all of them, ſurely no man of reaſon and candour will deny that ſuch civil ſociety muſt be the true prototype of *the beaſt*. And this is the fact; for hiſtory bears no teſtimony of any ſuch civil ſociety, except REVOLUTIONARY FRANCE: and that nation has ſo perfectly fulfilled all the different meanings of this comprehenſive figure, that nothing is wanting. For the French republic, as it is called, has riſen out of one *great nation*; it is an *independent* political body; it has performed a variety of *revolutions* in its government, by its *own* ſtrength and *energy*, and has ſupported its authority without the *aid of allies*, and even againſt a very powerful coalition, and from the dawn of its exiſtence it has ſurpaſſed all other ſtates, hitherto known in the world, in the extenſion and extremity of *impiety*, *depravity*, and *miſchief to mankind*. Nor has it ſtopped ſhort in its Satanical career, of publicly denying the exiſtence of God, and of teaching and enforcing this horrible and pernicious

doctrine

doctrine upon the minds of mankind, with design to subvert the *order, happiness, and peace of the world.*" (Pp. 164—168.)

This proof will, we hope, be considered by our readers as so satisfactory, that they will excuse us from minutely following our author in his application of the several marks of "the beast" to the French republic. We shall just inform them that his "two horns" (v. 11.) are the TWO COMMITTEES OF SAFETY; and the "mark" which he caused all to receive (v. 16.) is "the *bonnet rouge*, or cap of liberty, and the tri-coloured cockade." (p. 199.) But we must pay more attention to "the number of the beast" (v. 18.); for on his elucidation of this mysterious and knotty point, Mr. G. appears to consider his own merit, as an original and successful interpreter, as chiefly depending. This curious subject has exercised the ingenuity of all the commentators from Irenæus downwards: and the reader will find a good account of their opinions in Bishop Newton on the place.—Their conjectures have principally rested in the words "Lateinos" in Greek, and "Romiith" in Hebrew characters, both signifying the Roman or Latin state, and both, by zealous Protestants, applied to the church of Rome. Of each of these words the letters, numerically considered, make up the number indicated by St. John, of 666. But our author contends that as this number is expressly said to be the "number of a man," it must be literally sought in the name of a man, and not of a nation. This *man*, too, must not be a common individual, but some king, prince, or supreme magistrate, who in his political capacity, represents a great civil society. He farther contends that the word must be a *Latin* word, because the spirit of prophecy cannot be supposed to adumbrate "the beast" in Hebrew or Greek, or indeed in any other language which, at the time of his appearance, should be either obsolete or little known. And he considers the decree of the Council of Trent, declaring the Latin translation of the Bible the only authentic version, together with the church of Rome's "latinizing in every thing," as wonderful interpositions of Providence for preserving the general knowledge of that language in which her own disgrace is to be unfolded. He, therefore, concludes that if we can find a king or supreme magistrate, whose name contains, in numerical Latin letters, the exact number 666, this will, of itself, amount to strong presumptive evidence that the nation over which he presides is the prototype of the beast. And if we should farther find that the name of a king of the *French nation*, exclusively of all other supreme magistrates upon earth, contains this number; it will, added to all the other marks of "the beast" which he has verified as belonging to that nation, amount to evidence irresistible that France is the prototype of "the beast."

"Now it is a fact," says our ingenious author, "that there have been not one only, but *sixteen* monarchs, who have presided over the French nation by the name of LOUIS; that the name of the monarch upon the throne, before, at, and even for some time after, the epoch of the revolution

tion, or the 'coming of the beaſt,' was Louis, and conſequently the nation was then known by that name. Tranſlate the name Louis into *Latin*, and it gives us *Ludovicus*; a name which contains neither more nor leſs numerical letters than the number 666, the prophetical number of the beaſt.

"L	50
U	5
D	500
O	0
V	5
I	1
C	100
U	5
S	0
	666" (Pp: 201—209.)

This is Mr. Galloway's grand diſcovery; and how high a value he put upon it we may infer from the following note:

"The part of this chapter, relating to the number and name of the beaſt, was written and ſhewn to a friend more than ſeven years ſince, and repeatedly mentioned to *another*. In a publication which has appeared within the laſt three years, I find it merely aſſerted, that Ludovicus, or Lewis XVI. *King of France*, is the prototype of the beaſt. But the author aſſigns no reaſon for his opinion. If he has unfairly ploughed with either of my heifers, all that I have to ſay to him is, what Virgil ſaid on a ſimilar occaſion—*Hos ego verſiculos feci tulit alter honorem*, &c. If he has not, it will be a corroboration of the truth I have endeavoured to eſtabliſh." (Pp. 208, 209.)

We very well remember to have ſeen in one of the Magazines, the Gentleman's we think, ſome years ago, the important interpretation ſuggeſted, his excluſive claim to the honour of which Mr. G. is here ſo anxious to vindicate. The validity of this claim we will not diſpute, by hinting a ſuſpicion that our author himſelf has "ploughed with another man's heifer." We are indeed convinced that he was really too honeſt and good a man to be guilty of ſuch diſingenuous conduct. But, whatever may be the value of the diſcovery, it is certain that Mr. G. was not the original author of it. The extract ſubjoined is from Dr. Gill on the peace, whoſe book was publiſhed ſo long ago as 1741.

"It has been obſerved that the numeral letters in Ludovicus or Lewis which is a common name of the French kings, and is the name of the preſent French king, make up this ſame number; and may denote the deſtruction of Antichriſt, which will quickly follow the downfall of the kingdom of France, under a king of this name; and the rather, ſince this was the laſt of the ten kingdoms that was ſet up, and in which the primitive beaſt ſubſiſts, and the only one that has not yet been conquered, or in which a revolution has not been; and ſince this is the tenth part of the city which ſhall fall a little before the third woe comes on: and that it may under Ludovicus, or Lewis, the preſent French king, may be hoped for, and is deſirable."

Thus

Thus ingeniouſly and dexterouſly, at all times, ſince the commencement of the reformation, have men, more diſtinguiſhed for liveline ſs of fancy than ſobriety of thinking, converted, in the ardour of their zeal againſt Popery, the prophecies into unequivocal predictions of the downfall of the hated Church of Rome. It is obſervable that in the foregoing paſſage, Gill does not challenge to himſelf the honour of this interpretation of the "number of the beaſt." On the contrary, the words "it has been obſerved," imply that others had held it before him. He does not, however, inform us who they were; and we cannot, at preſent, trace the opinion to its primary ſource.

On the 14th and 15th chapters our author has nothing worthy of particular notice. In his commentary on the ſixteenth, in explanation of the "ſeven laſt plagues," or "ſeven vials of the wrath of God," there is a vaſt variety of amuſing matter, and of what we think viſionary interpretation. The firſt vial is poured out upon "the earth," and produces a "noiſome and grievous ſore." (v. 1, 2.) The earth, as might be expected, is France; and the "ſore," is proved to be a proper type of the diſtempers of the ſtate, in as curious an effuſion of fancy as we remember to have ſeen. The period of this vial is from 1788 to 1792, when the republic was eſtabliſhed. Pp. 223—232.) The "ſea" on which the ſecond vial is poured (v. 3.) is the Church of Rome, and its object was accompliſhed when Berthier took the city in 1798. Of this the proof is, if poſſible, ſtill more curious. But it is ſomewhat long, and of ſo impalpable evaneſcent a nature, that its ſpirit would wholly evaporate in an abridgement. (Pp. 232—240.) The third vial (v. 4.) is poured upon "the rivers and fountains of water;" and theſe, our author is poſitive, mean Germany. As the reaſon aſſigned for this peremptory opinion is contained in a very moderate compaſs, we ſhall gladly lay it before our readers; and we can ſolemnly aſſure them that it is as concluſive as any of thoſe which, in the caſe of the two preceding vials, the narrowneſs of our limits has obliged us to omit. It is ſimply this, that Germany "contains a greater number of rivers and fountains than any other country upon the earth." (p. 240.) The truth of this fact we muſt be content to believe on Mr. G.'s word; for we muſt confeſs, though perhaps to our ſhame, that the extent of our geographical knowledge does not qualify us abſolutely to affirm that it is ſo. But our author's expoſition of the fifth verſe is ſo grateful to our feelings that we cannot reſiſt our inclination to tranſcribe it. The ſame thrilling ſenſations of honeſt pride and of exquiſite pleaſure which it excited in ourſelves, it will, we have not a doubt, convey to our readers. And they will, we are confident, be of opinion that, if the paſſage does not furniſh a deciſive demonſtration of Mr. G.'s ſuperior ſagacity as a commentator on the Apocalypſe, it furniſhes, at leaſt, an unanſwerable argument of his having been ſomething better;—a moſt loyal ſubject, and ſerious Chriſtian. The queſtion is concerning the "Angel of the Waters." (Pp. 242, 243.)

"But

"But who is this ANGEL OF THE WATERS? An angel is a perſon, either ſpiritual or temporal, whom God employs to perform his will. The word is generally applied to intellectual and ſpiritual beings, the miniſters ſent to execute the orders of his providence. But it is alſo made uſe of by the prophet himſelf, to denote an *elder* or *chief*, preſiding over a Chriſtian church. Where he is ordered to write to the Seven Churches, he is directed to addreſs his epiſtles to the reſpective 'angels,' or preſidents of thoſe churches. In this ſenſe only can the word 'angel,' in this verſe, be properly underſtood. But it ſtill remains to be inquired into, *who* is this preſident or chief ruler of a church? The text gives at leaſt a probable anſwer. It is 'the angel of the waters,' or a perſon whom God, in the courſe of his providence, has ſent to preſide, with power on or over *the* waters.—Hence it ſeems that the 'angel of the waters' here is not only a metaphor for a chief ruler of a Chriſtian church, but a defender of its intereſt and ſafety, upon the ocean or the great waters; *one whoſe naval power is ſuperior to all others upon the ſea.* If I am right in this conſtruction of the text, (and I think it will admit of no other) may we not, with a degree of hope, if not of confidence, look up to our BELOVED SOVEREIGN, George III. (and under him this greatly favoured nation) as the object here alluded to?—From his youth he has been a ſingular example of virtue and piety, to all the kings and princes of Europe. He is the *head* of the Proteſtant church."

Our readers hardly need to be told that this aſſertion is not ſtrictly accurate, though, in another place (p. 207.) Mr. G. extends his Majeſty's prerogative a great deal farther. He calls him "the temporal head of the Church of Chriſt;" but his Majeſty is the temporal head only of the Church of the United Kingdom.

"He is not merely the nominal, but *real defender of the faith.* While, in theſe dreadful times, the deſigns of other nations have been ſmitten with weakneſs and folly, he has been highly bleſſed in the wiſdom and ſteadineſs of his councils, in the ſuppreſſion of the traiterous deſigns of his inteſtine, and in repelling the invaſion of his foreign, enemies, and more eſpecially, in his *naval victories* over their formidable fleets. They were victories ſo miraculouſly ſeaſonable, that they have ſaved Great Britain, if not the world, from anarchy and ruin; and victories ſo deciſive, that the greater part of the naval force of the enemy has been deſtroyed, and the remainder compelled to ſeek for ſafety under the ſtrong walls of their fortifications, and to leave the king of this iſland the unrivalled ſovereign of the ocean, 'THE ANGEL OF THE WATERS.'"

To this ſpecimen of commentatorial abilities is ſubjoined another pious prayer of which the ſubſtance is that the ſons and daughters of Britain may be mindful of theſe diſtinguiſhed mercies, may conſider their temporal and eternal intereſts, and ſeek God while he may be found. We again moſt cordially ſay AMEN, and add, from the very bottom of our ſouls, LONG MAY OUR BELOVED SOVEREIGN LIVE TO EXECUTE HIS NEW OFFICE OF "THE ANGEL OF THE WATERS."

The fourth vial is poured out upon the "ſun," who is the emblem of the much-lamented Louis XVI. The ground of this application is obvious. "The ſun is a great, powerful, and ſplendid body, in

the natural world. It is, therefore, an appoſite and beautiful type for a great and powerful *monarch* in the political world, keeping a brilliant and magnificent court." (p. 244.) This application is facilitated to our author as it was to Robert Fleming of enthuſiaſtic memory, by the recollection of the deviſe of the ſun, firſt worn by Lewis XIV. with the preſumptuous motto "*nec pluribus impar.*" Under this vial men were to be "ſcorched with fire and great heat." (v. 8, 9.) Now "heat, when it refers to a man figuratively, means *paſſion*; as we ſay, 'he is in a heat, or paſſion:' when to a number of men united, it means a *faction*, or a tumultuary number of men in a fermentation or paſſion againſt government." (p. 246.) This, therefore, is a clear prediction of the horrible ſcenes which took place in France from the "death of the King, on the 21ſt of Jan. 1793, to the death of theſe monſters of cruelty, Robeſpierre and his faction, on the 8th of July, 1794." (p. 250.) The dreadful ſtate of France during the reign of "that eldeſt ſon of Satan," as our author calls him, is ſketched with a rough, but bold and energetic, pencil.

The laſt two vials, our author imagines, relate to events yet future; he can therefore offer with regard to them only conjectures. But as the "ſeat of the beaſt" muſt neceſſarily mean France, the fifth vial, he thinks, muſt prefigure ſome ſeries of calamities impending over that unhappy country, more ſhocking than any which have yet befallen her. The ſixth is a clear prediction of the fall of the Turkiſh empire, or the "Mohammedan church." The "water of the great river Euphrates" is to be "dried up" to make way for the "Kings of the Eaſt," (v. 12.) the "Ruſſians, and their dependents and allies," by whom "it has been an antient opinion among the Turks that their empire will be deſtroyed." The waters of the Euphrates are, however, to be taken allegorically, for "people, and nations, and multitudes, and tongues." But in what ſenſe are theſe to be *dried up?* Reader, prepare yourſelf to do juſtice to the admirable ingenuity of the following ſolution. "The prophet could not mean that the people ſhould be dried up, and *their fluids, as in a dried animal or plant, be carried off in vapour*; but his meaning is, that they ſhall become as *uſeleſs* and *unſerviceable* to the ſtate, as the bed of a river when dried up." (p. 258.) In aſſigning the probable cauſe of this deplorable debility in the ſubjects of the Grand Seignior, Mr. G. diſplays his acquirements as a natural philoſopher and phyſician. "It may, in ſome meaſure, be occaſioned," he ſays, "by the habitual practice of chewing opium, that deadly poiſon, which, in the courſe of many ſucceeding ages, may have gradually and imperceptibly ſtupified and dried up, as it were, both their animal and intellectual faculties." (ibid.)

In his obſervations on the remaining part of this chapter, our author prepares the way for an explication entirely new of "Babylon the Great," whoſe hiſtory and puniſhment are afterwards particularly deſcribed. The 13th verſe, he thinks, points to a great conſpiracy, which, previous to the pouring out of the ſeventh or laſt vial ſhall be

be formed againſt the cauſe of God and his Chriſt, by the three hoſtile powers of *Pagan idolatry*, *Apoſtacy*, and *Atheiſm*, here repreſented by the reſpective figures of the *dragon*, the *beaſt*, and the *falſe prophet*. Theſe powers, he thinks, are with the utmoſt propriety, compared to *frogs*. "For in a frog," ſays he, "we may ſee the *deformed* principles of polytheiſm, or *Pagan idolatry*, which, though it acknowledges the exiſtence of one Supreme Spirit or God, yet teaches the adoration of *beaſts*, and the moſt diſguſting and *diſtorted images* made with hands. To the *filthy ſlime* which covers the body of a frog, and the long continued gratification of its luſtful paſſion, may be compared the extreme ſenſuality of *Mohammedan and Papal apoſtacy*; and the *noiſy and diſcordant jargon* of the notes of the frog appoſitely repreſent the unintelligible *nonſenſe*, the *lies*, the *vaunting threats*, and all the *anarchy* of *atheiſm*." (p. 265.) On this "immenſe multitude of hardened and unrepenting liars, fornicators, adulterers, thieves, robbers, traitors, aſſaſſins, murderers, idolators, and blaſphemers of the name of God, a mighty hoſt of Pagans, Mohammedans, Papiſts, and Atheiſts," (p. 266.) collected by Satan in a place called Armageddon, "the Mountain of Deſtruction," ſhall be poured out the laſt tremendous vial of the wrath of God. According to the prophet, indeed, the object affected by this vial is the *air*, (v. 17.) But although we have ſeen, on a former occaſion, that "the air" is a proper emblem of the "reaſon of man," it is, nevertheleſs, in the preſent inſtance, the moſt appoſite repreſentation imaginable of the grand confederacy. For our author is never at a loſs for analogies to juſtify any interpretation adopted by him. He finds the ungodly compared, in ſcripture, to "chaff, the lighteſt and moſt worthleſs part of the grain," and alſo to ſtubble. "Now if *ſtubble* or *chaff* be a proper metaphor for the wicked and ungodly, the word *air* is much more ſo, becauſe the qualities of the air are more comprehenſively deſcriptive of their character and conduct. Of all the elements the air is the moſt volatile and changeable; ſo it is with the ungodly." (Pp. 272, 273.) It is a farther proof, as he conceives, of the juſtneſs of this expoſition, that Satan is called the "Prince of the power of the *air*, the ſpirit that worketh in the children of diſobedience," that is, ſays our ingenious author, "he inceſſantly labours in ſeducing and acquiring abſolute dominion over the ungodly."

On the ſeventeenth chapter Mr. G.'s commentary embraces only the firſt ſix verſes, which contain the attributes of the "great whore," or united confederacy. The "many waters" on which ſhe ſits, are the "idolatrous, apoſtatizing, and atheiſtical kings, ruling over many nations," which compoſe the confederacy. "A woman," he ſays, is a proper emblem of "any power that has united and produced any great body of people," *becauſe* "a woman was the prolific parent of the human race, who, after the fall of Adam, joined in one ſinful ſociety." The "purple and ſcarlet" denote the great depravity of the aſſociation; "ſo Ezekiel, to deſcribe the *ſinfulneſs* of Tyre, repreſents it as covered with purple and ſcarlet:" (xxvii. 7.) though

the deſcription, we think, is not of the *ſinfulneſs* of Tyre, but of her *riches*. On the woman's "name" his obſervations are inimitable. She is called "Myſtery." "Now a *myſtery*," he ſays, "is a thing the nature of which is incomprehenſible to the human intellect, and may be true or falſe. There is a myſtery," he tells us, "of godlineſs, and a myſtery of iniquity;" and he ſagaciouſly adds, that "the prophet cannot mean the former in this place." The propriety however of applying the term "Myſtery" to the great conſpiracy conſiſts, at laſt in this, that it is a "myſtery incomprehenſible," (which ſimply means, "it is very wonderful,") that men ſhould have fallen into the deluſions of Paganiſm, Popery, Mohammediſm, and Atheiſm. With regard to the word "Babylon," although nothing can be clearer than that the prophet employs it as the myſtical deſignation of ſome *particular city*, it occaſions no ſort of difficulty to our author. As it ſignifies "a *mixture* or *confuſion* of things," he conſiders it as a moſt ſuitable name for his grand confederacy, which "is to conſiſt of all the polytheiſts, apoſtates, and atheiſts, a *mixture* of all the *falſe doctrines* that ever exiſted on the earth." (Pp. 276-281.)

Moſt Proteſtant interpreters, our readers well know, have regarded this prophecy as moſt plainly and unequivocally typical of Papal Rome. But ſuch an application of it, though generally approved, our author very ſtrenuouſly reſiſts; for, however abominable popery may be, "he cannot concur with the commentators," he ſays, "in loading the Popes of Rome with all the ſins of the world." (p. 283.) "Beſides," he ſays, "the ſigns here given by the prophet, when rightly underſtood, will neither apply to, nor are they deſcriptive of, the Church of Rome." (p. 285.) This poſition he proves by a train of reaſoning which is truly admirable. "With what propriety," he aſks, "does the emphatic name of 'The Great Whore' apply to that power, when Paganiſm, Mohammedaniſm, and Atheiſm, are much greater *whores* in the ſcriptural ſenſe, or a much greater and more impure deviation from the word of God?" He cannot ſee how it can be ſaid of Papal Rome that "*all* nations have drunk of the wine of the wrath of her fornication," becauſe it is true of European nations only; for, as he very obligingly informs us, "the immenſe Chineſe nations have uniformly rejected her attempts to ſeduce them, and none of the nations of Aſia, Africa, or North America, have been corrupted by her doctrines." (p. 286.)

Nor will the "ſcarlet-coloured beaſt, full of names of blaſphemy," ſuit the Church of Rome. That ſome of the Papal tenets are blaſphemous he readily confeſſes; "but this beaſt is deſcribed as being *full* of the names of blaſphemy; *and, if full, it can hold no more.*" This is, indeed, an indiſputable aſſertion. Now the Church of Rome has not been guilty of *every* blaſphemy; for "ſhe acknowledges the exiſtence of God, the miſſion of Chriſt, and the agency of the Holy Ghoſt." The name "Babylon" is equally inapplicable to her; for, although her members conſiſt of different nations, yet "they all profeſs the *ſame* erroneous principles, the ſame kind of idolatry, ſo that there

there is no *mixture* of doctrines, no *confuſion* in her worſhip, which there muſt be in order to apply the name to her with any degree of propriety."

But, perhaps, our author's moſt ſtriking argument, on this part of his ſubject, is derived from the expreſſion "the mother of harlots and abominations of the earth." It is the laſt extract of any conſequence which we ſhall make from the performance; and, as we eſteem it a great curioſity, we ſhall give it entire, in his own language.

"A *harlot*, in the ſcriptural ſenſe, is a power that ſeduces men, from their duty to God, into idolatry. A *mother of harlots*, in the plural number, is a power that has led them into ſeveral kinds of idolatry; and the expreſſion 'mother of harlots,' with the emphatic article *the* before it, ſignifies *the greateſt* of all harlots or idolaters. Now the papal church anſwers not to this deſcriptive ſign: for, although ſhe is a 'harlot,' and is called a 'whore,' yet ſhe is the parent of but one illegitimate offſpring, Papal apoſtacy; and, therefore, ſhe cannot be a 'mother of harlots,' in the plural number. Nor has ſhe been *the* (the greateſt) mother of harlots; for, when we conſider the extent, variety, and ſinfulneſs, of the deviations from the word of God, as well of the Mohammedan ſuperſtition as French atheiſm, they will appear to have far exceeded her in folly and in iniquity; and, therefore, ſhe cannot, with propriety or truth, be conſidered as *the* mother of harlots.—Nor does ſhe anſwer to the other mark of '*The* Mother of the Abominations of the Earth;' for, although it is well known that ſhe has had her ſins and abominations, yet they are by no means of ſo deep a die as the abominations of Pagans and Mohammedans. And, although ſhe has been drunk with the blood of the Saints, and the blood of the Martyrs of Jeſus, yet ſhe has drunk only a portion of that blood. And when we conſider the perſecutions and deſtruction of Chriſtians, by Pagan Rome and the powers of Mohammedaniſm, it muſt be confeſſed ſhe has not had more than her ſhare." (Pp. 287, 288.)

Such is the amount of Mr. G.'s defence of the Church of Rome from the ſtigma with which, he thinks, ſhe has been wrongfully branded by an injudicious interpretation of this prophecy. How far his own efforts will operate to procure him either the gratitude of her friends on the one hand, or the indignation of her enemies on the other, we know not; but we are fully ſatisfied that, in this attempt, he laboured in good earneſt, and that he contemplated the reſult of his inveſtigations with no ſmall degree of complacency. He diſplays, indeed, throughout the whole extent of his book, a ſerious conviction of the high importance of the difficult inquiries in which he was engaged. His ſenſe of the truth and value of religion appear to have been lively and ſtrong. But he certainly brought to the elucidation of this myſterious portion of the ſacred canon, neither opulent ſtores of acquired knowledge, nor the vigorous powers of a ſuperior mind. His meaning, however, is always right, and his uniform object to promote the beſt intereſts, both temporal and eternal, of his fellow-men. Compared with ſuch excellent diſpoſitions as theſe the moſt ſplendid abilities vaniſh into air. For theſe he is entitled to univerſal reſpect; and, if, when he is conſidered as a commentator on the apo-

calypſe, we cannot rate his ſucceſs very high, it ought to be remembered that he has only failed where greater men have failed before him.

We cannot follow Mr. G. through the remainder of his work, which treats of Chriſt's coming with his ſaints to deſtroy the grand confederacy at Armageddon; of the impriſonment of Satan; of the millennium, and the firſt reſurrection; of the reſtoration of the Jews during the millennium; of the releaſe of Satan after the expiration of 1000 years, and of his laſt effort againſt the kingdom of Chriſt, by ſeducing Gog and Magog, (certain idolatrous nations) into another confederacy againſt it; of their utter defeat, and of Satan's eternal condemnation; of the deſtruction of the world; of the laſt reſurrection, and general judgment; and of the happineſs of the righteous in a life to come. To the "Commentaries" are annexed three diſſertations on "The Man of Sin," (2 Theſſ. ii.) on Daniel's "Little Horn," (cap. vii.) and on "Antichriſt," (1 Ja. ii. 18. 22. iv. 2, 3, 2 Jo. verſ. 7.) Theſe all prefigure, our author contends, Revolutionary France, not the Church of Rome; and the ſame characteriſtic qualities by which the Commentaries are diſtinguiſhed, are equally conſpicuous in the diſſertations.

Mr. Galloway does not ſeem to have been very converſant in the depths of controverſial divinity. One of his tenets is extremely curious, (ſee Pp. 18. 211. 352.) and, as far as we know, is peculiar to himſelf. He repeatedly declares his belief that Atheiſm, or "to diſbelieve and deny the exiſtence of God," is the "blaſphemy againſt the Holy Ghoſt," which ſhall not be forgiven. The "fine linen" in which the Lamb's bride is arrayed, (Rev. xix. 8.) he explains to mean "the righteouſneſs of Chriſt *imputed* to her, and received by her through faith in his goſpel," (p. 300.) and, when the armies of Heaven are repreſented as following the Lamb "upon white horſes, clothed in fine linen, white and clean" (v. 14); this ſhews, he ſays, "that, being now juſtified by Chriſt's imputed righteouſneſs, they were without ſin, immaculate and pure." (p. 301.) But he evidently did not underſtand the doctrine of juſtification by imputed righteouſneſs; for, in another place, he talks of "thoſe who ſhall be redeemed by *their works*, and the *imputed righteouſneſs* of the Son of God." (p. 332.) The author's meaning in the following ſentence we do not comprehend. He is contending for the identity of the lie by which Satan deceived our original mother with the impious lies of the French Convention; "That there is no God," and "that death is an eternal ſleep." "For if," ſays he, "there be no God, there can be no judge to condemn and puniſh hereafter; and if death be an eternal ſleep, there can be no ſecond death, the death alluded to by Satan; *for before the fall it was the only death to which the parents of mankind were conditionally ſubject.*" (p. 365.)

Mr. G. now and then favours his readers with very unexpected hiſtorical information. We have already quoted his ſtrange aſſertion that "none of the nations of North America have been corrupted by the

the doctrines of the Church of Rome." In one place (p. 399.) he talks of the Emperor of Germany as "King of Auſtria," which never was honoured with the title of a kingdom. But of all his notices of this ſort, the following appears to us the moſt extraordinary and unaccountable. "At firſt, and during the courſe of 170 years, ſhe," meaning Rome, "obſerved the rites and ceremonies of Numa, *which were free from all manner of idolatry.* It was Tarquinius Priſcus, who, at the expiration of that time, introduced the worſhip of idols." (p. 386.)

On the ſtyle of this work we ſhall make no remarks. Our readers will eaſily form their opinion of it from the ſpecimens which we have given.

The Poetical Works of Charles Churchill, with Explanatory Notes; and an authentic Account of his Life. Now firſt publiſhed. 2 vols. 8vo. Pp. 766. C. and R. Baldwin, London. 1804.

FROM the title of this work we were induced to believe it was the production of ſome perſon contemporary with the poet, and well acquainted with his manners and habits of life; inſtead of this we find it is the compoſition of a young man, poſſeſſing no particular means of acquiring any information, either concerning the poet himſelf, or the various characters and anecdotes which are introduced in his writings, except what we derived from ſources open to every reader.

In the preface, ſpeaking of the requeſt by Churchill in his will, that Wilkes ſhould collect and publiſh his works with remarks and explanation, the editor adds: "On application, in conſequence of this requeſt to a friend of the late Mr. Wilkes, it was found that he left no ſuch manuſcript behind him, though on the pnblication of each of Churchill's poems, he had a copy bound and interleaved with writing-paper, in which, for reaſons beſt known to himſelf, he never wrote a ſingle line." The writer of this article was with Wilkes, and in habits of intimacy with him at Paris the year after Churchill died, and he declared his intention then of fulfilling this wiſh of his friend, but that he ſhould not publiſh the notes during his life; and ſeveral years afterwards he told him in London, that he had written the notes, but repeated his reſolution of not letting them be publiſhed till after his death.

As there is nothing in the life of Churchill prefixed to this edition of his works, which is not recorded by former biographers, we ſhall not fill up our pages by extracts, but only ſelect ſuch parts of the annotations as we think may be either new or intereſting to our readers, making ſuch remarks on them as their literary merit, or moral tendency, may ſeem to require from us.

In one of Churchill's letters to Wilkes, we find the following paſſage: "I am quite exhauſted, for I have not been able to ſleep for

the laſt week. Would I had a Maſon here." Surely this does no great honour to the poet's candour; for it is impoſſible this could be the real opinion of one who muſt have been a good judge of poetical excellence.

The note on the King of Pruſſia we think very juſt and ſtriking; "The nation was now wound up to a temporary pitch of enthuſiaſm in favour of Frederic of Pruſſia; all ranks united in his praiſe, and the appellation of the Proteſtant Hero was religiouſly beſtowed upon an avowed atheiſt; his gratitude to this country for its blind partiality laſted no longer than its ſubſidies were regularly remitted. He hated England, becauſe, like all tyrants, he dreaded the effect of public opinion in the only country where it can be decidedly expreſſed." Of the inveteracy of Frederick to this country, notwithſtanding the ſubſidies he received from the government, the adoration almoſt with which he was looked up to by the people, and his affinity with, and, indeed, contingent poſſibility of poſſeſſing, the crown, there can be no doubt; but we much doubt of its ariſing from the cauſe to which it is here imputed. The King of Pruſſia was partial to French manners and French writers; and from the pens of the latter he looked forward to future fame: We have authority for ſaying that he was entirely unacquainted with the Engliſh language.

On a paſſage in the Duelliſt, we find the following note: "Churchill, with true patriot zeal, under this metaphorical picture of the Britiſh conſtitution, deplores the ſtate of dotage and decay to which it was in his time reduced, and expatiates in glowing verſe on its former advantages and bleſſings. This has always been a favourite topic of declamation, though the perpetual recurrence of the complaint, in the ſame comparative ſhape, proves the injuſtice of it." Now we can by no means reconcile the beginning of this note with the end of it, unleſs we ſuppoſe it to be ironical, which it obviouſly is not. Surely it is the acme of abſurdity to ſay it is true patriotiſm to bring cenſures againſt the conſtitution, which are *proved* to be unjuſt.

In vol. i. p. 313. we find, in conſequence of a cenſure on the Earl of Bute and the Princeſs of Wales, this judicious remark:

"The late Earl of Orford in his correſpondence, gives a very injurious intepretation to the friendſhip which ſubſiſted between theſe two perſonages. Little credence can, however, be afforded to the goſſiping tittle-tattle of a ſuperannuated petit-maitre in literature, who too often capriciouſly indulged his flippant ſallies at the expence of veracity and judgment. The contempt he affected to expreſs for Dr. Johnſon recoils upon himſelf; and while poſterity will admire and be inſtructed by the ſober morality of the one, the puny efforts and ſneering infidelity of the other, will, if at all remembered, excite no other ſentiments than thoſe of pity or diſguſt."

There never was a more immoral, or more contemptible work, than the ſelection of the good ſayings of the Earl of Orford, publiſhed under the title of Walpoliala.

The ſecond volume of this work begins with a preface to the poem called

called the Ghoſt, which gives a detail of the celebrated ſtory of the Cock-lane Ghoſt, which gave riſe to the poem, and which made ſo much noiſe at the time. In the firſt page of this we find a groſs ignorance of the law of the country, which, in this age of general knowledge, one ſhould think could hardly happen to any man who ſets up for an author. The editor ſays, "Mr. K—— finding, that by the ſtrictneſs of the canon law, he was debarred from legally uniting himſelf to the object of his affection, (his wife's ſiſter,) as the iſſue of his late wife was born alive, though it died ſome time ſoon after its mother;" and immediately after, "the canon law would have allowed of Mr. K——'s marrying her, had there been no iſſue born alive of his former marriage." It is certain that the marriage of two ſiſters is forbidden by the canon law, and will ſubject the delinquent to the cenſure of the eccleſiaſtical courts, though the temporal courts will not ſuffer the iſſue of the ſecond marriage to be conſidered as illegitimate; but the having children, or no children, by the firſt wife, makes no difference as to the illegality: though, in a moral light, ſuch marriages have ſometimes been defended on the ground of their *being children* by the firſt wife, who will be more likely to meet with kind treatment from an aunt, than a perfect ſtranger.

In page 120 of this volume, we meet with another inſtance of the editors inconſiſtency, he concludes a long note on the memoirs of Lord Melcombe, which he ſays "exhibit a ſingular chain of groſs venality and low intrigue." With theſe words, "thoſe who are yet ignorant of what materials courts and courtiers are compoſed, muſt profit by a peruſal of this diary, which, with *the introductory lines to Thomſon's Summer*, will immortalize the noble name of Bubb." Who would not ſuppoſe here, that Thomſon's lines either gave direct cenſure, or applauſe, inſtead of ſincere and heartfelt panegyric.

In page 134 of this volume, we are preſented with a long account of the coronation of his preſent Majeſty, in a letter from an imaginary Mr. James Heming, to his friend in the country, and which is copied verbatim from the St. James's Chronicle. If this quotation moves our contempt, the following excites our indignation: "The Tory principles uniformly diſplayed by the univerſity of Oxford, from the revolution down to the rebellion of 1745, gave riſe to much animadverſion, and were particularly adverted to by Maſon, in a feeble poem, entitled, "Iſis, an Elegy," which immediately called forth "The Triumph of Iſis," written with equal enegy by Warton, who ſucceeded Whitehead in the Laureat's chair, and attained to the ſame reſpectable ſtation among the minor poets as his predeceſſor." Churchill and Maſon diſliked, and conſequently undervalued, each other; but how muſt that perſon be fitted to edite and criticiſe poets, who ſhews himſelf ſo deſpicably incompetent to judge of poetic merit? Is the critic to adopt the prejudices of the author he criticiſes? We know Plato and Xenophon were enemies to each other; but what ſhould we ſay to the editor of the writings of one who ſhould chuſe

to

to depreciate the writings of the other? As for the compariſon between Whitehead and Warton as poets: the laſt was as ſuperior to the firſt, as his brother Joſeph was as a critic to the gentleman whoſe labours we are now conſidering.

In this account of Sir William Blackſtone, we find the ſame ſtrange oppoſition and inconſiſtence of opinion that we have twice noticed already.

"Dr. afterwards Sir William Blackſtone, Vinerian profeſſor of civil law, and principal of New Inn Hall. His reputation is too well eſtabliſhed to be *ſhook* by ſuch a random blow. At the ſame time our veneration for this elegant writer is on ſome occaſions too implicit; we forget that his merit conſiſts in little more than judicious compilation, for which Wood and Hawkins paved the way. Blackſtone no where evinces much ſtrength of reaſon, or comprehenſion of mind; the praiſes he beſtows on the *judicious* protection afforded by the laws againſt the extortions of uſurers, ingroſſers, foreſtallers, and regraters, ſhews how ſtrongly he was imbued with the narrow prejudices of the mere lawyer."

We, however, agree with the editor in thinking, that the reputation of Sir William Blackſtone will not be *ſhaken* by ſuch *random blows* as he deals.

In page 324., we find a note on the cow-pox, where the author makes a malicious compariſon between Dr. Jenner, who received national remuneration for introducing it, and Lady Mary Wortly Montague, who received nothing for introducing inoculation, which, if on reflection, he is not aſhamed of, we muſt bluſh for him. We are ſurpriſed, ſoon after this, to ſee our critic ſeized with a ſudden fit of candor, though we are before prepared not to be ſurpriſed at his inconſiſtence; for, in pages 366, 367. we find: "What cauſe of offence Maſon had given to our author, we are unacquainted with; but ſome there muſt have exiſted, to have occaſioned ſuch frequent acrimonious mention of a poet, who, if he never roſe to the ſublimity of his friend Gray, never ſunk to the ſimplicity of Whitehead, and whoſe dramas, and elegy on the death of the Counteſs of Coventry, will endure the teſt of the decies repetitæ of Horace." In page 376. we find the *curious* information, "that port-wine was firſt coming into general uſe in the year 1761."

Perhaps we have been more diffuſe in our quotation, than our avowed opinion of the book may ſeem to juſtify; but as expectation has been much excited, by a work that promiſed conſiderable information on a period replete with intereſting events, we thought ourſelves bound to ſhew, that this expectation has not been gratified, and the notes in general (we have noticed ſome exceptions) are dictated by arrogant aſſertion, inconſiſtent obſervation, and falſe criticiſm.

Diſcourſes

Diſcourſes on Theological and Literary Subjects, by the late Rev. Archibald Arthur, M. A. Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow. With an account of ſome particulars in his Life and Character. By William Richardſon, M. A. Profeſſor of Humanity in the Univerſity of Glaſgow. 8vo. Longman and Rees. 1803.

ALTHOUGH, in this volume, the biographical part be the laſt, we ſhall notice it firſt, as the narrative and view of the author's life may illuſtrate his writings. Mr. Arthur, it appears, was the ſon of a farmer, born in 1744, educated for the church, and devoted his attention particularly to logical ſubjects, and the philoſophy of the human mind, ſo much an object of inquiry in Scottiſh univerſities. His biographer endeavours to exalt Mr. Arthur into a man of brilliant genius, and high powers of invention, but in his hiſtory we diſcover no ſpecimens of talents beyond clear and ſolid judgment, an inquiring and reflecting mind, laborious and perſevering, and enriched by ſuch knowledge as an underſtanding of that caſt may obtain. Mr. Arthur became a favourite with Dr. Reid, and, from his converſation, combined with his own reſearches, acquired accurate converſancy with logic, metaphyſics, ethics, and theology; but we do not find that, however well he knew theſe ſciences, he made any additions to them from his own obſervation or diſcoveries. He was merely a ſolid and extenſive ſcholar, as any man of common underſtanding, with application, may be, but without any claim to originality. He ſucceeded Dr. Reid as profeſſor of moral philoſophy, an employment to which he was ſufficiently competent, becauſe he could tell his ſtudents, all that other profeſſors had told theirs before. Having diſcharged his duties as a teacher, and as a man, reputably through life, without encountering any remarkable viciſſitude or incident, he died in 1797, aged fifty-three, and left his brothers and ſiſters more money than they expected. Such is the ſubſtance of the facts which Mr. Richardſon's ſtatement contains, when ſtript of all the exaggerations of friendly partiality; but if, inſtead of the facts and productions themſelves, we were to receive *the biographer's impreſſions*, we ſhould ſuppoſe Mr. Arthur an honeſt, worthy, labourer in literature, to be one of the brighteſt lights of the Scottiſh Auguſtan age, and to rival a Reid, a Ferguſſon, a Smith, and a Hutchenſon. Praiſes ſo far ſurpaſſing performance, however kind, are extremely injudicious, eſpecially ſince Mr. Richardſon, in the publications of Mr. Arthur affords the world the certain means of perceiving the exceſs of the panegyric; but this leads us to the works themſelves.

Firſt, we muſt allow to the author the merit of good intentions and tendency; ſecondly, we muſt allow his arguments to be generally juſt; we have merely to obſerve, that every one of them was perfectly known

known before. His commencing diſcourſe is on the argument for the exiſtence of God, from the appearances of deſign in the univerſe, and all he ſays is obviouſly and undeniably true, accompanied by the uſual illuſtrations, to prove, that where we ſee means evidently adapted to ends, the adaptation muſt proceed from intelligence. This general principle, we believe, no man in his ſenſes really can doubt, however many may pretend to deny; the common examples of a clock leading us to infer a maker, a houſe an architect, mathematical figures men acquainted with mathematics, and numberleſs other inſtances are cited in this diſcourſe, as they have been, and ought to be, cited by profeſſors inſtructing raw boys; and in that view are extremely meritorious. Whether Mr. Arthur intended them for any higher claſs of literary inquirers than his own ſtudents, we do not learn; but with them they ought to have reſted; to them they muſt have been highly uſeful as rudiments of theology; to men advanced in the ſcience, however true and pious, they are trite and common place.

The ſecond diſcourſe refutes the obſervations of Mr. Hume on the exiſtence of God, and refutes them fully, in the ſame manner, as the author ſupports that propoſition in the former diſcourſe.

The third diſcourſe demonſtrates the goodneſs of God by the ſame ſolid and irrefragable arguments, by which the goodneſs of God has always been demonſtrated before, and anſwers the common objections in the common manner.

The fourth demonſtrates the juſtice of God in his moral government, and, like the preceding eſſays, manifeſts the good ſenſe, knowledge, and piety of the author, but makes no addition to theological ſcience.

The fifth diſcourſe conſiders the objection to the goodneſs of God from the exiſtence of evil, and preſents a very fair, clear, and impartial ſtatement of the well-known arguments on phyſical and moral evil. This diſſertation concludes his theological diſcourſes, and being plain and intelligible, may be highly ſerviceable to young ſcholars at the univerſity, when advanced to that part of the moral philoſophy text-book, which treats of the being and attributes of God.

The remaining diſcourſes, fourteen in number, turn on literary ſubjects. The firſt ſeven treat of objects of taſte, and agreeably recall to our minds our early ſtudies on thoſe ſubjects, and thoſe writers ingenious or profound who were wont to inſtruct us in the nature and effects of ſublimity, beauty, novelty, harmony, and other objects of what Hutchenſon calls the finer powers of perception. The eſſays demonſtrate that the author has read the greater part of what has been written on theſe topics. He repeats to us Burke's theory of the "Sublime and Beautiful," (which as it happens we knew very well before); he alſo recapitulates Mr. Addiſon's Eſſay on the Pleaſures of the Imagination. The ſixth volume of the Spectator we have read, and preſume moſt of our readers have done the ſame. Hogarth's Principle and Analyſis of Beauty we have often conſidered, and are not

not ſorry that the recapitulation of our author has induced us to conſider it once more. Dr. Hutchenſon's theory we alſo greatly admire, both in itſelf and as in a conſiderable degree the ground work of future enquiries. The remarks upon novelty, utility, regularity, cuſtom, and other qualities or cauſes that conſtitute the objects, or influence the operation, of taſte, are very pleaſing in recalling to our mind our old friend Dr. Gerard, whoſe obſervations our author repeats without quoting; and Dr. Smith, whoſe remarks he repeats and quotes. We perfectly agree with Mr. Arthur in his criticiſm on Mr. Addiſon's Simile of the Angel. To be ſure the ſame criticiſm has been delivered a thouſand times, but we have no objection that the number of repetitions on ſuch a ſubject, like the Arabian Nights Entertainments, ſhould be one thouſand and one.

The diſcourſes on taſte being finiſhed, we next meet an Eſſay upon Ancient and Modern Languages, and find that the varied inflexions of the Greek and Latin tongues in the final ſyllables admit of a much greater degree of tranſpoſition than the French or Engliſh: We find alſo that nouns and verbs in Greek and Latin could perform their variations of genders, caſes, moods, and tenſes, with little aſſiſtance from prepoſitions and other auxiliaries. We think we learned this difference before when ſtudying Latin and Greek declenſions and conjugations, and the correſponding parts of French and Engliſh grammar. What we did not learn then we believe we may have acquired, when advanced to college, and ſtudying univerſal grammar: we have alſo read Harris's Hermes. In this diſcourſe, therefore, we meet no new diſcoveries, but many valuable old truths. A diſcourſe on the progreſs of the fine arts informs us that they flouriſhed moſt highly in Greece, from the age of Pericles to the death of Alexander; farther, that in the Auguſtan age, Rome had acquired the higheſt perfection ſhe ever knew in literature; and the Profeſſor very juſtly infers that the erudition of the Romans at a period when they poſſeſſed the chief learning of the world was much greater than in their early ages, when they had no learning at all. We are moreover informed that in Italy, under Leo. X. literature and the fine arts were munificently patronized, and ſucceſsfully encouraged; we think the author has made an omiſſion in not communicating to the world another inſtance of patronage which encouraged literature and the fine arts. To ſupply this omiſſion we think it neceſſary *to inform* our readers that the family of Medici tended very powerfully and effectually to promote ſuch exertions of genius. We do not feel ourſelves obliged to communicate the means by which we have arrived at this *diſcovery*, but we can aſſure them it is a fact. We can farther *inform* them that the ſpirit and taſte ſpread through Italy, and that there were ſuch men as Raphael, Titian, and Guido.

Our author next favours us with an hiſtorical communication reſpecting France. The age of Louis XIV. he tells us, was powerfully conducive to literature and the fine arts in that kingdom. Under

der that reign flouriſhed Corneille, Racine, Moliere, Pouſſin, Le Sueur, and Le Brun. In his next diſcourſe our author conſiders the ſtudy of the ancient languages as a branch of education, and we agree with him that in the preſent ſtate of literature and ſcience no man can be a thorough ſcholar without an accurate acquaintance with the ancient tongues, eſpecially the Latin; at the ſame time we muſt obſerve that men may acquire very extenſive and valuable knowledge of numberleſs kinds, without knowing a word of either, and may be not only uſeful, but able and eminent, members of ſociety. The following diſcourſe turns on the importance of natural philoſophy, and ſhews the author to be well acquainted with the hiſtory, objects, and preſent ſtate, of that branch of ſcience; and alſo its ſuſceptibility of improvement, and the benefits, theoretical and practical, which reſult from its preſent, or may reſult from its future, advances. Diſcourſe twelfth turns on a very different ſubject, ſenſibility, and enumerates the advantages and diſadvantages of different degrees of that quality. If not an original, at leaſt a juſt thinker, our author reprobates the doctrines of Sterne on that ſubject, and the tribe of ſentimental novelliſts who endeavour to excite tender emotions without either informing the underſtanding or directing the conduct. The thirteenth diſcourſe treats of the effects of critical knowledge, and proves that the author has read Johnſon, and formed juſt criteria of literary excellence, by referring to truth and nature, without being influenced by the eſtabliſhed rules of any individuals. Diſcourſe fourteenth, and laſt, treats of the puniſhment of crimes, and recommends preventives as well as penalties. In an appendix is ſubjoined an eſſay on the danger of political innovation; this treatiſe proves the author to be the friend of that united freedom and loyalty which is moſt happily cheriſhed by the Britiſh conſtitution.

On the whole theſe diſcourſes, both theological and literary, are clear, ſenſible, and of an uſeful tendency, as far as they reach; they prove the author to have been a ſenſible, learned, good, and pious man, and that is all they do prove. By claiming for them the character of genius, the editor hurts rather than benefits the author. Throughout the volume we find no diſcourſe, nor even paſſage, that evinces either brilliancy of imagination, force and fertility of invention, or profound philoſophy; or which entitles the author to any higher merit than the praiſe of reſpectable mediocrity.

POLITICS.

POLITICS.

Reply to a Plain Answer; *being a Refutation of Invectives against Ministers, in an Appeal to Conduct.* By an Impartial Obſerver. 8vo. Pp. 78. 2s. 6d. Hatchard, 1804.

WHATEVER claims this writer may poſſeſs to the merit of temperance and good intentions, he certainly has none to the appellation which he has aſſumed of "an Impartial Obſerver," for never was *partiality* more ſtrongly diſplayed than in the pages of the pamphlet before us. We do not, however, preſume to blame him for his partiality, for if a writer be guided by truth, he may be allowed to be partial, for though, as the *Plain Answerer* had obſerved, and as the *Impartial Observer* admits, "Party has a tendency to pervert truth," it has not a neceſſary and inevitable tendency to ſuch perverſion, nor does it follow that a man cannot be *just* and *partial* at the ſame time. Rejecting, then, his partiality as a ground of cenſure, we ſhall attend only to the truth of his ſtatements, and the accuracy of his deductions.

He begins by telling us of the author of the Plain Anſwer that his *great object* "is to exalt a certain junto;" and again that he "is not the advocate of William Pitt, who was the preſerver of his country," &c. but that "he pleads for William Pitt, the underſtood partner (not ſleeping) of a certain political firm, viz. Pitt, Grenville, Windham, and Co." &c.; "the pamphlet in queſtion is to be regarded as a panegyric on what is called the Grenville party." Here the *Answerer* experiences the fate which we ourſelves have often experienced; and which the rigid adherents to truth will very frequently experience, that of being blamed by both parties; for he has already been pretty ſeverely cenſured for being excluſively the advocate of Mr. Pitt, and for not doing juſtice to thoſe who are here called his partners; though why they are ſo called remains to be explained; for it is very well known, that on one eſſential point, *the Peace of Amiens*, Mr. Pitt differed eſſentially from Lord Grenville and Mr. Windham. This writer proceeds to examine the conduct of the late Miniſters in reſigning their offices, and aſſerts;" when their country was involved in ſuch internal diſtreſs, and had almoſt the whole fighting world as enemies, was the ſeaſon that Miniſters *chose* for reſignation; that is the plain and noted fact, which every one in the three kingdoms knows." Here he has told *the truth*, but certainly not the *whole truth*; for the *Answerer* had informed him that the Miniſters not only did not *chuse* that ſeaſon for abandoning their poſts, but actually offered to remain at them until a more favourable ſeaſon ſhould occur, even until their country ſhould ceaſe to have any enemies to encounter; ſurely the ſuppreſſion of ſuch a material circumſtance is not perfectly conſiſtent with controverſial honeſty.

Aſſuming as a fact, what he certainly has a right to aſſume, that the cauſe of reſignation was a difference of opinion which ſubſiſted between his Majeſty and the Miniſters on the important queſtion of what is, moſt abſurdly, called *Catholic Emancipation*; he contends that ſuch difference did not authorize the conduct purſued by the latter; and poſitively inſiſts that

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if it was a point of conſcience with Mr. Pitt; or if he deemed the diſcuſſion neceſſary; he was equally bound to preſs it out of office as in office. We ſhall not be ſuſpected of partiality on this ſubject; or, if we be partial, it is certainly not on the ſide of our author's opponents, as a reference to our remarks on the reſignation in queſtion will fully convince any reader of common ſenſe. But we cannot but think that his reaſoning here is extremely fallacious and inconcluſive; for he maintains that whatever engagements Mr. Pitt might have contracted during the progreſs of the union, he was not bound to reſign in caſe he could not fulfil them. Thinking, as we do, that the Cabinet could not be juſtified in contracting any engagements of the nature alluded to, without the previous ſanction of their Sovereign, ſtill it appears to us, that the promiſes which they made might be ſuch as to bind them in honour to reſign their ſituations in the event of their inability to fulfill them. It was the only teſt of their ſincerity which they could give that would ſatisfy the minds of thoſe to whom they ſtood pledged. To have merely propoſed the meaſure to Parliament would not have been ſufficient; but, it may be aſked, how was it poſſible for them to propoſe it, in contradiction to the declared will of their Sovereign? The blame then attached not to their reſignation; but to their engagement, which never ſhould have been contracted. Nor let it be ſuppoſed that the promiſes alleged to have been made to the Catholics were neceſſary to the ſucceſs of the propoſed union; on the contrary, we have good reaſon to know that ſuch promiſes, if they had been publicly declared, would, in all probability, have prevented that important meaſure from being carried into effect. We again differ from our author as to the neceſſity of preſſing the queſtion *after* their reſignation. The promiſe having been given by them as *Miniſters* and not as *Members of Parliament*, the moment they ceaſed to be Miniſters, the engagement was, of courſe, diſſolved. Indeed, they muſt very well know that the propoſition could have anſwered no good purpoſe whatever, and could only have tended to excite diſſentions of a hurtful, if not a dangerous, tendency. In our apprehenſion, therefore, inſtead of deſerving cenſure for inconſiſtency, they merit praiſe for their prudence and their loyalty, in not preſſing the queſtion, in oppoſition to the avowed ſentiments of the King, and when they were certain that they muſt fail in their attempt.

This writer, next adverting to the ſupport which the late Miniſters were *ſaid* to have promiſed to their ſucceſſors, corrects the ſtatement of "the *very able author*" as he is pleaſed to call him, of the Curſory Remarks; of whoſe *ability* and *conſiſtency* we exhibited ſome notable ſpecimens in two of our former numbers. That author had, moſt poſitively, aſſerted, "that his Majeſty's moſt gracious offer of his confidence to Mr. Addington, could not have been, and *was not*, definitively accepted, until a *ſolemn authentic pledge of honour* had been given *by the late Miniſters*, for their CONSTANT, ACTIVE, and ZEALOUS SUPPORT.' I do aſſert that Mr. PITT and Lord GRENVILLE did ſacredly and ſolemnly enter into this *exact engagement*, and in *this preciſe form of words*." This ſtatement and aſſertion are termed by the writer whoſe production we are now conſidering, "*an inaccuracy*;" and, he tells us, "the Remarker is *ſomewhat near the truth*, without actually reaching it." What his notions of *inaccuracy*, and of an *approximation* to truth, are, our readers will decide when they hear his own explanation of this material fact. "The late Miniſters," he adds, "gave *no direct pledge* privately,

ly*, but their language and their conduct privately, was (were) such as to *imply* the support which they promised publicly." What that support was the Plain Answerer very clearly explained, and the reports of Parliament corroborate his statement. It was a *qualified* and *conditional* support. The author of the Cursory Remarks, then, instead of being guilty of an *inaccuracy*, instead of coming *somewhat near the truth*, was as far from the truth as he well could be, and had advanced, as we observed, in our review of his pamphlet, an *atrocious and wicked falshood* †. In this part of his pamphlet, the Impartial Observer has evidently lost sight of his impartiality; for not a word does he say of the avowed condition of the promised support, as publicly stated by Lord Grenville, who had represented the present Ministers as men "who had both *publicly and privately* professed their intention of continuing to act upon the same general system which had been adopted by their predecessors," and, who, *as such*, should have his "constant, active, and zealous support." His Lordship insisted that they had departed from that system, and therefore had forfeited all claim to his support. And it should have been the particular object of the Impartial Observer to meet this question fairly and fully, and to shew that the Ministers had adhered to *their own* promise before he censured their adversaries for a breach of theirs. Instead of this, he contents himself with imputing Lord Grenville's opposition to the most base and dishonourable motives, namely, to spleen and vexation at finding the Ministers had effected those measures which he had vainly endeavoured to effect: to wit, the Peace of Amiens and the convention with Russia. Lord Grenville's speeches, on both these events, afford the most complete contradiction to this unfounded assertion; by proving, to demonstration, that his lordship would have disdained to sign either of the treaties alluded to, and that he considered them both as a departure from the general system which he and his colleagues had uniformly pursued. We had the pleasure of hearing his Lordship's speech on the Russian convention, and we never read or heard a speech, more replete with sound political knowledge, or with more just and enlarged notions of the real interests of the British Empire. Why did not the Impartial Observer examine his Lordship's arguments on this topic, and controvert them, if he could; assertion without proof is not the language of impartiality; and therefore when, in allusion to this convention, he affirms, without a single attempt to support his affirmation by argument, that the conduct of the Ministers "evidently manifested prudence, moderation, and vigour," he is entitled to no credit, and can only meet the smile of contempt, from every man of sense and reflection.

In defending the peace of Amiens, our Impartial Observer remaks, that "the peace was not made on a supposition that Bonaparte (Buonaparté) was not a villian, but that he was not a madman It was presumed he would attempt no roguery that was obviously *contrary to his interest:* the pre-

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* How happened it that this disavowal of the Near Observer's positive, but most false, statement, was not published by those who knew its falsehood, until the Cursory Remarks had been forced through Eight Editions, and had produced all the effect which they were capable of producing?—Was this omission a proof of impartiality?

† See ANTI-JACOBIN REVIEW, Vol. XV. p. 408.

ſumption, it is true, has proved wrong, nevertheleſs it was fair at the time." If there were any *ſanity* in this reaſoning, it follows that the preſent miniſters would have concluded a peace with Robeſpierre, or with the Directory, on the ſame terms; becauſe it was, at leaſt, as much *their* intereſt to be at peace, as it was that of Buonaparté. We know a banker who acted on this ſtrange notion of *intereſt*, and, in ſpite of all the advice and arguments of thoſe who had ſtudied the character of the French regicides and uſurpers more cloſely than himſelf, perſiſted in acting upon it, and accordingly ſpeculated in the ſtocks to a pretty conſiderable amount, until repeated loſſes convinced him of the fallacy of his notions, or rather of his ignorance. This writer farther defends the terms of the peace, by which he maintains reſtitution to our allies was effected, and ſecurity to ourſelves. This is a pretty bold aſſertion, in which he certainly does not come very *near the truth*. Every one knows, that our only ally, when the peace of Amiens was concluded, was the Porte, and that, our troops having previouſly ſucceeded in expelling the French from Egypt, there was no reſtitution to make to her. But, if it be inſiſted, contrary to fact, that Portugal, who was at this time the ally of our enemy, was ſtill to be conſidered as *our* ally, is it not notorious that ſhe was compelled to make a ceſſion of part of her European territory to Spain, and of part of her American territory to France? It is ſomething worſe than *fallacy*, then, to attempt to exaggerate the merits, or rather to cover the defects, of the peace of Amiens, by talking of reſtitution to our allies, which never exiſted but in ſpeeches and pamphlets.

The next aſſertion is one which we have before had occaſion to controvert, namely, that by the peace of Amiens, "*better terms* were procured than Lord Grenville offered at Liſle, without being able to obtain." We find this aſſertion in p. 18. But in p. 23. we are informed that this peace was "a peace which proceeded on his (Lord Grenville's) uniform principle, and *was very nearly a copy of his unſucceſsful plan*;" and in the next page, we are told that the miniſters, in ſigning the ſaid peace, did "*the very thing*, and *in the very manner*, which, in office, he himſelf propoſed." Leaving the author to ſhew, in a future edition, how *better terms* could be procured by *the very thing*, (i. e. the *very peace*,) done in the *very manner*, &c. we ſhall briefly obſerve, that in order to aſcertain the fact, whether *better terms* were actually procured by the *peace of Amiens*, than would have been procured by a peace, founded on the *projet* preſented to the French plenipotentiaries at Lille, we have, as he deſires us to do, ſubmitted to the painful taſk of again reading the former, and have referred alſo to the latter. We have there found what we certainly knew before, and what, we ſhould ſuppoſe, every man in the kingdom knows, that, by the treaty of Amiens, we reſtored to our enemies every poſſeſſion which we had taken from them during the war, with the exception of *Ceylon* and *Trinidad*. We will now ſee what *exceptions* the projet, preſented by Lord Malmeſbury at Lille, contained; and, that we may not be accuſed of miſrepreſentation, we will give them in his Lordſhip's own words: "With the exception of the *Iſland of Trinidad*, which ſhall remain in full poſſeſſion to his Britannic Majeſty;" and "with the exception of the town, fort, and eſtabliſhment of the *Cape of Good Hope*, and of the poſſeſſions which belonged to the Dutch before the war in the iſland of *Ceylon*, and *of the town and fort of Cochin*, which ſhall be ceded to his Britannic Majeſty, in exchange for the town of Negapatnam and its dependencies." Thus we ſee that thoſe *better terms* conſiſt in obtaining a *half*, inſtead of the *whole*; *two* ſettlements inſtead of *four*. We are not prepared to ſay that we obtained

obtained the *worst* half, becauſe Ceylon is undoubtedly the moſt valuable of the four poſſeſſions; but we ſuſpect, that, ere long, the *Cape of Good Hope** will be acknowledged not to be unneceſſary even for the ſecurity of Ceylon. Be this as it may, we call upon our author to ſay, whether it is conſiſtent with integrity, to endeavour to miſlead the public by ſo flagrant a miſrepreſentation of facts!

We paſs over the ſneers at, and abuſe of, the Grenville family, as unworthy of the author, and, therefore, as unworthy of our notice; obſerving only, that, in our opinion, he is as bad a judge of eloquence, as he is a faithleſs reporter of facts; for Lord Grenville's ſpeeches, which he treats with ſovereign contempt, diſplay the language of the gentleman, and the abilities of the ſtateſman; and if, as he pretends, his cenſure of them be founded on the *abuſe* which they contain, we earneſtly entreat him to compare them with thoſe of that doughty miniſterial champion *Lord Ellenborough*, not the Lord Chief Juſtice of the King's Bench, but the political wrangler. Two other grounds of cenſure, urged againſt Lord Grenville, we cannot paſs over entirely without notice. His Lordſhip is cenſured for inſulting the French *ambaſſador*, "by receiving him in boots." Who this ambaſſador was, againſt whom his Lordſhip committed this dreadful offence, we really do not know. Was it the traitor Chauvelin who ſo readily transferred his allegiance from his ſovereign to the regicides who uſurped his power? Or was it Citizen Otto, who was no ambaſſador, by the bye, but merely a commiſſary for the exchange of priſoners? Whoever he was, we dare ſay his Lordſhip will plead guilty to the charge, and not ſuffer it to diſturb his conſcience, though he now hears, probably for the firſt time, that the conduct imputed to him was inconſiſtent with the character of a *Britiſh ſtateſman*! Again, he is ſhrewdly reminded, that "a Britiſh ſtateſman might have returned a firm and decided negative to the propoſition of Bonaparte, without imperious dictation or reproachful invective." Here he can only refer to the anſwer given to the uſurper's memorable note, immediately after he had, by the combined means of perjury and rebellion, ſeized upon the ſupreme power. Now that note, it is very well known, was the ſubject of parliamentary diſcuſſion, when its ſpirit and its temper were fully juſtified by all his Majeſty's preſent miniſters, (with the ſolitary exceptions of Mr. Tierney and General Maitland,) and condemned only by Mr Barriſter Erſkine, Mr. Sheridan, and that truſty band of aſſociates, who had uniformly reprobated the war as unjuſt and unneceſſary, and held up the French revolution as "a ſtupendous monument of human wiſdom, and of human happineſs."

Mr. Windham's conduct is the next object of cenſure, though juſtice be done to his genius, his knowledge, and his talents. Here, however, we come to a point on which we can ſpeak, with tolerable confidence, from our own perſonal knowledge. "By Mr. Windham, it is aſſerted, and *on*

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* Does the author of this pamphlet recollect Mr. Dundas's declaration of the extreme importance of this ſettlement, of which, he ſaid, any miniſter would deſerve to loſe his head who ſhould conſent to reſtore it? A declaration, in the juſtice of which, every one of his Majeſty's preſent miniſters (Mr. Tierney excepted) certainly acquieſced. Or has he forgotten Mr Sheridan's cenſure of miniſters, in November 1797, for perſiſting in the war, "for the poſſeſſion of the Cape of Good Hope, and the iſlands of Ceylon and Trinidad?"

very good authority, that Mr. Cobbett was *set up*." Whatever this *very good authority* may be, *we* flatly contradict the assertion which it is brought to support, on our own positive knowledge of the fact. Mr. Cobbett was *set up* by nobody; he rejected the offer made him by the ministers of that day, of whom Mr. Windham was one, because he was resolved to preserve his independence; and he *set himself up* with the fruits of his own honourable exertions, in the cause of loyalty and of his country, under circumstances the most difficult and the most discouraging. Whoever has perused the account of his conduct in America, of his incredible efforts, and of his still more incredible success, in stemming the torrent of jacobinism, and in rallying around him all the sound and virtuous part of the community, must find ample matter for astonishment and for praise; and will agree with Mr. Windham, that for his conduct in that country (and to that conduct alone Mr. Windham referred in the House of Commons) he merited every honourable distinction which a grateful country could bestow. This is but a tribute of justice, which we pay with the greater cheerfulness, because we are very far from agreeing with Mr. Cobbett in many of the sentiments which have of late been promulgated in his Register. Difference of opinion never has, and never shall, render us unjust, nor induce us to withhold any portion of well-deserved and well-earned commendation. In corroboration of this false assertion, another false fact is adduced. "His" (Mr Cobbett's) "*Porcupine* either anticipated, or re-echoed, the sentiments, and even the language, of Mr. Windham." So far was this from being the case, that, on the resignation of Mr. Windham, and the other ministers of the day, the *Porcupine* was the *only* daily paper, we believe, which deprecated the measures which were alleged to be the cause of that resignation; and which supported, and most ably too, the *principles* upon which Mr. Addington came into power. A reference to the papers themselves will establish this fact beyond the reach of confutation, and even the possibility of doubt. The author proceeds to state: "The first efforts of that work against the peace were chiefly on the Windham plan, and dwelt much more on principle than terms. That," he admits, "might be fair and conscientious." Whether fair and conscientious or not, whatever merit or demerit may belong to it, it does not attach to Mr. Cobbett; and, therefore, does not warrant the inference or the charges of the author. For Mr. Cobbett had disposed of the chief property of the paper, and given up the management of it, before these *first efforts* appeared. We shall receive credit for this fact, when we tell the author, that all the leading articles in the *Porcupine*, from the beginning of June till the latter end of the year, and especially all the reflections on the peace of Amiens, excepting only those which were signed with Mr. Cobbett's name, were written by the writer of this article, who must, therefore, take whatever blame may attach to them, to himself. It must, however, be admitted, we think, that he appreciated that peace much better than those who made, or than those who supported, it. All his predictions respecting it, predictions not rashly hazarded, but founded on a close attention to past events, and on a deep study and perfect knowledge, of the disposition and the views of the Corsican Nero who then ruled, and who still rules, over the degraded slaves of France, have unhappily been verified.

Because Mr. Windham's elevated and honourable mind would not stoop to confute, nor even to contradict, the bold, but unfounded charge, preferred against him, of coinciding in every sentiment which appeared in Mr. Cobbett's

bett's Regiſter, this impartial obſerver takes that coincidence for granted; and thence infers, though his inference is artfully ſheltered beneath a ſuppoſed *general conception*, "that ſomething more ſelfiſh, mixed with Mr. Windham's *theory of perpetual war*; and that he too was not without anger that miniſters held places, one of which he might hold himſelf; and Mr. Windham was regarded as much a *place-hunting* anti-miniſterialiſt, as a diſintereſted and conſcientious opponent of the makers of peace with regicides." In the firſt place, it is degrading to any writer of ability and rectitude to propagate ſuch a vulgar calumny as that of a pretended *theory of perpetual war*, which neither Mr. Windham, nor any one elſe, ever did maintain; but which thoſe noblemen and gentleman who think and act with Mr. Windham, and even Mr. Windham himſelf, have publicly and repeatedly diſclaimed. In the next place, we will not inſult the Impartial Obſerver, by charging him with meaſuring Mr. Windham's motives by his own ſtandard, but we will tell him, that whoever has the ſmalleſt knowledge of Mr. Windham, muſt know that he has a mind and feelings, as incapable of being actuated by any ſordid motive, by any thing that is baſe, low, mean, or ſelfiſh, as it is ſuperior to every kind of fraud and artifice.

The ground of defence which this champion of the miniſtry has taken up, is certainly the proper ground on which to defend the miniſters, viz. their conduct. But never, ſurely, did an advocate ſeek to maintain a ground ſo ſtrong, by arguments ſo weak. Having told us in p. 13. that "even during the arduous contentions of war, commerce flouriſhed beyond all former experience," he now, in opening his defence, in p. 29. boldly affirms, that the preſent miniſters changed the ſituation of the country "*from diſtreſs* to proſperity." Leaving him to reconcile, as he can, this ſubſtantial contradiction, we will briefly conſider his argument. Miniſters, he affirms, having concluded a peace, diminiſhed imports, extended private and public reſources, (in what, and by what means, he does not condeſcend to inform us,) and rendered "manufactures and commerce" (which, be it obſerved, he had previouſly admitted, already flouriſhed beyond all former experience) "flouriſhing in the country beyond any former precedent of national proſperity:" having done all this, their enemies might write and rail as they pleaſed. But, in diminiſhed burdens and increaſed comforts, the nation ſaw and felt anſwers to all their invectives. The ſound and diſtinguiſhing ſenſe of Engliſhmen could not be convinced, that the miniſters, who had changed their ſituation from diſtreſs to proſperity, were either weak or wicked. They could not conceive, that they who found an eſtate in an embarraſſed ſituation, leſſened the expenditure, increaſed the receipts, and promoted and produced the rapid improvement of the whole, would either be diſhoneſt or incapable ſtewards; and, in ſpite of every effort of party, miniſters were reſpected and truſted by the King, the parliament, and the people. They had begun with deſiring they ſhould be judged by their conduct; their conduct was found to bear the teſt of minute ſcrutiny; their evident object was the public good; by the direction of their meaſures to that purpoſe were they to be weighed; *and the ſureſt evidence that the direction was right, was ſucceſs.*"

It would be difficult to find in any controverſial pamphlet, a paſſage more big with aſſertion, or more barren of proof. The ſum and ſubſtance of miniſterial merit, as here pourtrayed, are the *concluſion of peace*; for the diminution of taxes and the increaſe of comforts are the neceſſary reſult of a tranſition from a ſtate of warfare to a ſtate of tranquillity. If, then, there be any validity in this poſition, it follows of courſe, that the ability to make

a peace, whether good, bad, or indifferent, conſtitutes the perfection of political wiſdom. For, if the peace of Amiens had been infinitely more incompatible with the honour and the ſafety of this country, than it even appeared to us to be; had Ceylon and Trinidada been reſtored to their reſpective ſovereigns; had a conſiderable portion of the Portugueſe territory been aſſigned to Spain, together with Gibraltar; and had Malta been ceded to France, ſtill, it will not be denied, that our taxes would have ſuffered the ſame diminution, and that our commerce and our comforts would have experienced the ſame increaſe. Yet, upon ſuch ground is this advocate willing to reſt his aſſertion of the wiſdom and capacity of thoſe whom he has undertaken to defend. Never was a poſition advanced more fooliſh or more fallacious. But, putting the folly of ſuch a criterion out of the queſtion for a moment, it does not require much "ſound and diſtinguiſhing ſenſe" to perceive, that, before he can lay claim for even this portion of merit for his clients, it is neceſſary to examine, whether, after the peace of Amiens the taxes were diminiſhed, and the expenditure was leſſened in a greater or leſs proportion than after any preceding peace. We more than ſuſpect that this comparative ſtatement would of itſelf invalidate our author's claim; but certain it is, that, without making the compariſon, his claim cannot be ſupported. As to the concluding paragraph of the paſſage which we have quoted, it contains one of the moſt extraordinary aſſertions ever made by man, namely, that *ſucceſs is the teſt of merit*. If this be the caſe, Buonaparté is unqueſtionably the moſt meritorious man at preſent in exiſtence; for no man has ever ſucceeded in his plans to ſuch an extent as he has. We perfectly agree with our author, that "nothing is more common in criticiſm of every kind, moral and political, than the application of wrong teſts;" and, however he has failed in his proofs in other reſpects, he has certainly exhibited, in his own perſon, the ſtrongeſt poſſible proof of the truth of this obſervation; and our readers will probably concur with him in thinking, that "cuſtom, more than reaſon, frequently affects our eſtimates."

As a ſpecific act of wiſdom and integrity, in miniſtry, the author adduces their forbearance to interfere in the laſt general election. We delivered our opinion of their conduct, on that occaſion, at the time, praiſing them for their motives, but impeaching their wiſdom. We muſt obſerve, though, that we *then* gave them implicit credit for their aſſertions, as to the *fact*; but we now *know*, that, though they declined to interfere in ſome inſtances, they did moſt actively interefere in others, ſo that their advocate is either ignorant of the fact on which he founds a portion of his praiſe, or elſe, which we are very unwilling to believe, purpoſely miſrepreſents it. For our part, we ſhall never blame miniſters for ſuch interference, which, unhappily, in the preſent corrupted ſtate of ſociety, has become neceſſary; but we never will ſuffer them to reap the advantages of interference, and, at the ſame time, to receive praiſe for non-interference!

The *Impartial Obſerver* extends his defence of miniſters to the very form and ſtructure of their ſpeeches, and, in a diſſertation of ſome pages, labours to prove, for a very obvious reaſon, that eloquence is not a neceſſary ingredient in a miniſter, and that ſpeaking and acting are two different things. Yet, as if fearful of conceding too much, he inſiſts that the preſent miniſters are "far before" Mr. Dundas "*in pleaſing graces*;" and that "even in parliamentary ſplendour, after Mr. Pitt, none of the former miniſters ſurpaſſed the preſent." After this moſt *impartial* obſervation, our readers probably will not be very anxious for a ſpecimen of our author's criticiſm, on the

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ſcience of oratory. He is perfectly correct, however, in his remark, that "not *words*, but ACTIONS, muſt ſpeak for a miniſter," though he certainly ſhould have *proved* before he *aſſerted*, that "actions have uniformly ſpoken for the preſent." He is equally accurate, when he obſerves, "from the very beginning of the peace, the Corſican manifeſted towards England a ſpirit of hoſtility, as inconſiſtent with the intereſt of France, as with juſtice and the law of nations;" but he ſhews any thing but his impartiality in totally omitting to account for, or even to notice, the ſtrange perſeverance of the miniſter, in repreſenting the peace to be likely to be as *permanent* as any peace ever before concluded with France, a repreſentation repeated a very ſhort time indeed before the renewal of hoſtilities!

In his unqualified praiſe of the manner in which the negotiation with France was conducted, the Impartial Obſerver ſays, "The manner alſo of our miniſters was temperate, though firm; there was none of that priggiſh petulance which has prevented the fair reception of overtures for continuing peace." Here, if he have any meaning at all, he muſt mean, that our late miniſters diſplayed this priggiſh petulance," previous to the commencement of the laſt war; and, of courſe, that the aſſaſſins of Louis XVI. made ſuch "overtures for continuing peace," as were entitled to a "fair reception." It would be a woeful waſte of time, to enter into a formal confutation of an aſſertion, which has been confuted again and again*; but we will juſt remind our author, that here, as well as in other parts of his pamphlet, he tacitly condemns moſt of his Majeſty's preſent miniſters, who formed a part of the late adminiſtration, and who publicly approved the very meaſures which he ſo flippantly cenſures.

We now come to a point on which the Impartial Obſerver, and the Plain Anſwerer, are completely at iſſue. The latter affirmed in his pamphlet, that the propoſal for Mr. Pitt's return to office originated, not, as the author of the Curſory Remarks had aſſerted, with Lord Melville, "but entirely with Mr. Addington himſelf." The Impartial Obſerver declares, "this ſtatement of the Plain Anſwerer is eſſentially and groſsly falſe." And he directly affirms, that "the negotiation did not originate with Mr. Addington, or any of his friends: it proceeded from Lord Melville." Between two ſuch oppoſite ſtatements, how is the friend of truth to decide? We ſhall be told, perhaps, that the aſſertion of one anonymous writer is as much entitled to credit, as the aſſertion of another. And this, cæteris paribus, we are ready to admit. But it ſo happens, that we know the author of the Plain Anſwer, and we do not know the Impartial Obſerver. We know, too, the former to be a man of honour and integrity, utterly incapable of advancing as fact, what he did not know to be true; and ſo circumſtanced, in reſpect of the preſent queſtion, as to have a perfect knowledge of all the matters connected with it, though certainly reſtrained, by motives of delicacy, from publiſhing the grounds of his knowledge. We ſhould be perfectly juſtified, then, in believing the aſſertions of this writer, in preference to thoſe of his opponent, on the ſame principle which is ſuffered to influence the deciſions of men in the ordinary occurrences of human life. But we have a farther reaſon for this preference in the preſent caſe; as we have very clearly ſhewn, that the Impartial Obſerver has made other aſſertions

* See Mr. Bowles's excellent pamphlet on the "Real Grounds of the War," and ſome of his ſubſequent publications.

which are not true, we have a right to preſume, that he is equally incorrect in that aſſertion, which is the object of the preſent diſcuſſion.

On Mr. Pitt's reply to this propoſition, the remarks are diſgraceful to any man of common ſenſe, or of common integrity. Becauſe Mr. Pitt declined to come into power, unleſs he were called upon by his Majeſty; and becauſe he declared that, if ſo called upon, he ſhould feel it to be his duty to propoſe an adminiſtration, "conſiſting principally of the members of the preſent and of the late government;" but "that he ſhould preſs no perſon whatever upon his Majeſty, only reſerving to himſelf the power of declining the undertaking altogether, if he could not form ſuch a government as would enable him, in his judgment, to conduct the affairs of the nation with a fair probability of ſucceſs;" becauſe Mr. Pitt made this declaration, which at once evinced his underſtanding, his judgment, his integrity, and his loyalty, he is reprobated by a writer, who preſumes to boaſt of his *impartiality*, as having ſcornfully refuſed his aſſiſtance, unleſs the King would *ſurrender the royal prerogative into his hands!* A miſrepreſentation ſo groſs, a perverſion ſo flagrant, would ſuffice to blaſt the credit of any writer whatever. And, ſtrongly as we are diſpoſed to avoid all aſperity of language, in our animadverſions on this production, we cannot but ſay, that he here diſplays either ſtupidity, the moſt incorrigible, or a wilful deviation from truth, the moſt unjuſtifiable. Mr. Pitt might juſtly have been cenſured as a *place-hunting* politician, as Mr. Windham has been moſt calumniouſly termed by this writer, if he had really conſented to come into power with a cabinet on which he could not rely, and who might poſſibly have thwarted all the meaſures which he might have deemed neceſſary for the welfare of his country, and have adopted others which he might have thought highly imprudent, and even dangerous; and ſo have left him the whole weight of *responſibility*, without a grain of *influence* or of *real power*. Would any man in his ſenſes have conſented to be placed in ſuch a ſituation? And, is Mr. Pitt to be ſtigmatized as ſeeking to wreſt from his Sovereign the regal prerogative for refuſing to be ſo placed? And yet, in the ſame breath, this writer has the aſſurance to tell us, that neither Lord Hawkeſbury nor Mr. Addington would ever conſent to ſit in the cabinet with Lord Grenville. Certainly, if the King were to propoſe to call upon Lord Grenville for his ſervices, Lord Hawkeſbury and Mr. Addington would have a right to ſay, that they had no confidence in his Lordſhip, and muſt requeſt his Majeſty to accept their reſignation, in caſe it was his royal pleaſure, to introduce his Lordſhip into the cabinet; who would blame them for ſuch conduct, or accuſe them of a wiſh to have the royal prerogative ſurrendered into their hands? Certainly no man of ſenſe or of honeſty. They might, indeed, be expoſed to cenſure, and upon the beſt poſſible grounds, if they were to allege, as the motive of their refuſal to ſerve with his Lordſhip, the ſeverity of his Lordſhip's remarks in parliament, on their capacity and conduct; becauſe it would ſhew that they ſuffered their private feelings to predominate over their public duty.

This queſtion of the negotiation with Mr. Pitt leads the Obſerver into a brief diſquiſition, or rather into a ſtring of interrogatories and aſſertions, reſpecting the merit of Lord Grenville as a ſtateſman, of which he diſplays his total incompetency to judge. He here expreſsly reprobates his Lordſhip's conduct to the rebel Chauvelin, which was approved and ſupported by his Majeſty's preſent miniſters; and cenſures, indeed, the whole of his conduct during his adminiſtration, and eſpecially the refuſal to open a negotiation

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with Buonaparté, when that uſurper firſt aſſumed the reins of power; forgetting that all theſe meaſures, and particularly the laſt, were moſt forcibly and moſt ably defended by Mr. Pitt, and ſupported by Mr. Addington, Lord Hawkeſbury, Lord Eldon, and other leading members of the preſent adminiſtration. And he then expreſſes his ſurpriſe, that Mr. Pitt ſhould require Lord Grenville as an auxiliary!!! Mr. Windham meets with rather more juſtice than Lord Grenville from our Impartial Obſerver. But it is rather ſtrange, that, after praiſing the Premier, beyond all meaſure, for his *candour*, he ſhould cenſure Mr. Windham for diſplaying the ſame quality, for being *too open!*

The inſtances of *impartiality* which we have already exhibited are trifling, compared to one which, in our regular progreſs through the work, now arreſts our attention. "I challenge the adverſaries of miniſters, with all their verboſe declamation, to prove that MINISTERS HAVE EITHER DONE WHAT THEY OUGHT NOT TO HAVE DONE, OR LEFT UNDONE WHAT THEY OUGHT TO HAVE DONE." The aſſertion implied in this challenge borders on *impiety*, and we cannot but conſider it as a groſs reflection on our miniſters; for, if it were true, it follows of neceſſity, that either miniſters do never join in the *general confeſſion* at the beginning of our liturgy, which would be incompatible with that religious character which has always been aſſigned to them; or, they do join in it, and then are guilty of a moſt horrid profanation, by the utterance of a falſehood in the act of ſupplication to the Throne of Grace, by ſaying, "*We have left undone thoſe things which we ought to have done, and have done thoſe things which we ought not to have done.*" Believing, however, in their *infallibility*, it is natural enough that, ſpeaking of the ſtrength and ſpirit of the country, this advocate ſhould aſſert, that "miniſters employed diſtinguiſhed ability, ſkill, and wiſdom, in raiſing, promoting, and directing it."

In his obſervations on the aggreſſive conduct of Buonaparté, we concur with our author; but we have a word to ſay to him, on his remark reſpecting the freedom of *our* preſs, which the uſurper wiſhed to annihilate; that preſs, which, he ſays, "*would* ſpeak truth and virtue, and conſequently reprobate uſurpation, plunder, and murder." We admit, that the reprobation of uſurpation, plunder, and murder, is the province of truth and virtue; but will he condeſcend to tell us, in what publications ſuch language was ſpoken previous to the war, except in thoſe conducted by Mr. Cobbett, and by ourſelves, who were ſtigmatized, by writers attached to the miniſtry, as *blood-hounds*, as *delighting in blood*, as *fond of war*, for ſo ſpeaking truth and virtue? Has he forgotten the proſecution of Peltier, or the declaration of his counſel, that that was but the firſt of a *ſeries of proſecutions* intended to be brought by the miniſters themſelves, againſt thoſe writers who had preſumed ſo to ſpeak truth and virtue,—a declaration not contradicted, but rather admitted, by the Attorney-General? Or does he conſider the proſecution of men for ſpeaking truth and virtue, as one of the acts which miniſters *ought to have done?*

When we were driven to war, ſays the Impartial Obſerver, "it was naturally to be expected that all party would be ſacrificed to loyalty and patriotiſm;—miniſters had reaſon to look for general unanimity for the defence of the country, and the chaſtiſement of her enemy;" and yet, a few pages farther, he cenſures Mr. Pitt for his obſervance of this very line of conduct on Mr. Patten's motion, becauſe "he merely profeſſed to ſupport miniſters for a time, and afterwards to examine whether they deſerved that ſupport." Was not this a ſacrifice to loyalty and patriotiſm? Did it not proceed from a deſire to promote the defence of the country, and the chaſtiſement

tiſement of the enemy, by juſtifying ſubjects of diſcuſſion which, he thought, might, at that time, interfere with thoſe primary objects? Beſides, let us aſk this confident writer, whether Lord Grenville and Mr. Windham were not as anxious as Mr. Addington or Lord Hawkeſbury for the defence of the country, and the chaſtiſement of her enemy? They differed, indeed, from miniſters on the *means*, but they certainly agreed as to the *end*. In a note, the author ſays, that after his obſervations on this part of his book were written, he had ſeen a pamphlet in vindication of Mr. Pitt's conduct on Colonel Patten's motion, adding, "but I can find *no argument* in it applicable to the queſtion; it is merely an unqualified eulogium on Mr. Pitt." As this is a juſt deſcription of his own pamphlet, ſubſtituting only Mr. Addington for Mr. Pitt, we are ſurpriſed that he ſhould cenſure the book alluded to on ſuch a ground. But, in fact, that book, which was reviewed in one of our late Numbers, contains much ſolid argument, which the Impartial Obſerver found it more eaſy to deny than to confute.

In the following paſſage, our author exhibits a notable ſpecimen of his ruling propenſity to praiſe the preſent miniſtry at the expence of the laſt; continually loſing ſight of this obvious fact, that any blame which can attach to the meaſures of the latter muſt, of neceſſity, attach to the former alſo.

"In 1803, the man of two hundred a-year is allowed to retain a hundred and ninety, when the conteſt is entirely for Britain herſelf; whereas, in 1799, he was allowed to keep only a hundred and eighty, the *ten pounds of difference not contributing to the ſecurity of Britain, but being granted as a gift to inefficient, and conſequently burdenſome, allies.*" This is a falſe aſſumption, coupled with a falſe inference; but whether proceeding from ignorance, or from a worſe cauſe, we preſume not to decide. "The miniſter of finance, who, by limiting expenditure to purpoſes really beneficial or requiſite to the contributor, can be contented with five per cent., may, in that inſtance, as a public economiſt, ſtand the teſt of compariſon with a miniſter of finance, who, in circumſtances leſs preſſing to the contributor, required ten per cent. a large part of the proceeds to be applied for purpoſes immaterial to the owner." This is ſuch puerile declamation as would diſgrace a ſchool-boy. The reader who can be impoſed upon by it, muſt have a mind as ſhallow as that of the man who could write it. "In this view of financial ability, I merely conſider ADAPTATION TO ITS OBJECT, without allowing any credit to the *ſpeeches* in which ſuch meaſures were propoſed. After all, perhaps, talking economiſts are not the moſt ſaving in practice. Mr. Addington is leſs a *talking*, than an ACTING economiſt: arduous as are the circumſtances in which he is placed, he has drawn upon income for only five per cent. inſtead of ten; and this is the amount of his financial merit reſpecting the property tax, that, in a greater exigency, he abridges the revenue of individuals only one half. IF TO DO MORE WITH LESS MONEY CONSTITUTE ECONOMY, MR. ADDINGTON, AS A PUBLIC STEWARD, POSSESSES ECONOMY"

If this writer had condeſcended to explain to his readers how and in what, Mr. Addington has done *more*, than maintain a formidable army of Britons on the continent; than ſupport another formidable army in Egypt; than ſubdue all the Colonial poſſeſſions of our united enemies; than attempt to emancipate Holland from the fangs of France; than ſuppreſs treaſonable efforts in Great Britain, and extenſive inſurrections in Ireland; than ſecure obedience at home, and reſpect abroad: if he had told us how Mr. Addington had done more than all this, it would have been rather more to the purpoſe, than the confounding of *neceſſity for exertion* with *exertion itſelf*; or than this paltry attempt ad captandum vulgus.

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We have devoted more time to the analyſis of this pamphlet, than the ability diſplayed in it, or the importance of the ſubject, may ſeem to juſtify. But having heard it commended as an unanſwerable defence of miniſters, and as a moſt complete confutation of the arguments of their opponents, we deemed it due to our readers to aſſign, at ſome length, our reaſons for diſſenting from this deciſion. The grounds of theſe reaſons are now before them, and it is for them to decide whether they are valid or futile. For our part, we have no wiſh on the ſubject, but to ſerve the cauſe of truth, and to promote the intereſts of our country. And whatever meaſures ſhall appear to us to conduce to theſe eſſential objects, ſhall have our honeſt praiſe, with whomever they may originate, or by whomever they may be carried into effect. We cannot diſmiſs our author without ſome cenſure for the ſlovenlineſs of his ſtyle, and for his inattention to grammatical accuracy. "*Paralyze*" is not an Engliſh word; it ſhould be *palſy*. "He forgets regarding" is at once inelegant and ungrammatical; it ſhould be he forgets to regard.—"Commercial proſperity *and* maritime greatneſs *is* (are) the beſt nouriſhers," &c.—"Lord Grenville wants that candour *and* conciliation which *is* (are)," &c.—"The ſpirit *and* ſtrength of the nation *has* (have)," &c.—"Each *and* every meaſure of the exiſting cabinet *has* (have) been, and *is* (are) more ſtrongly characteriſed." We had marked other paſſages for animadverſion, but this article is already extended to ſuch a length that we muſt not treſpaſs farther on the patience of our readers.

A Plain Reply to the Pamphlet, calling itſelf *a Plain Anſwer*; *being a more fair ſtate of the Queſtion between the late and the preſent Miniſters*. 8vo. Pp 104. Hatchard. 1804.

PASSING over the abſurdity in the title-page, conſiſting of the *perſonification* of a pamphlet, in order to make it *call itſelf* what its author was pleaſed to call it, we have no heſitation in declaring this to be, beyond compariſon, the beſt written tract in every reſpect, which has appeared in the courſe of this controverſy, on the *miniſterial* ſide of the queſtion. Though we cannot agree with the author in all his poſitions, nor accede to the validity of all his deductions, we nevertheleſs concur with him in moſt of his principles, and admit his reaſoning to be cloſe, connected, and diſpaſſionate, his ſtyle to be perſpicuous and elegant, and his whole compoſition to be marked by conſiderable ability. In theſe pages we ſee nothing of the ſcurrilous invective, ſcandalous perverſion, and flagrant falſehoods, of the *Near Obſerver*, and of ſome of his coadjutors. The arguments, though forcibly urged, are conveyed in the language of a gentleman; and the miniſters have as much reaſon to be proud of ſuch a champion, as they have to be aſhamed of their other advocates, at leaſt of ſuch of them as have hitherto fallen under our cognizance.

Moſt truly does our author ſtate, that "the conteſt in which we are engaged is infinitely more important than any which has ever occurred, at leaſt ſince the civilization of Europe, under the mild ſpirit of Chriſtianity, has preſcribed limits generally received to the miſeries of war, and the ſpirit of conqueſts." And, therefore, it is, that we have inceſſantly urged the neceſſity of a firm, wiſe, vigorous, and efficient adminiſtration, including all the great talents, combined with the ſoundeſt principles, that the nation can ſupply. And the author himſelf is perfectly conſiſtent in pleading the cauſe of the preſent miniſters, who, in his eſtimation, poſſeſs all theſe eſſential qualifications. Here, indeed, we differ from him moſt materially, but neither that, nor any other ſpecies of difference, can render us blind to his merits,

merits, or unjuſt in appreciating them. In the opening of his pamphlet he tells us, "it is moſt certain, and it is now admitted even by Mr. Pitt's friends, that Mr. Addington not only never ſaw the 'Curſory Remarks' before they came out, not only never had an intimation of their being written, but that, for a long time after their publication, he was entirely at a loſs in his conjectures reſpecting the author." He farther denies as ſtrongly, that Mr. Addington, or the miniſters, circulated that pamphlet, or that the author of it is in the pay of the treaſury. Now, whatever may be the truth in reſpect of theſe facts, they are ſo far from being admitted by Mr. Pitt's friends, that we have heard the direct contrary of moſt of them ſtrenuouſly maintained by ſome of that gentleman's moſt intimate friends. Where we have heard a fact aſſerted by one whom we know to be a man of honour and veracity, and contradicted only by an anonymous writer, we cannot think ourſelves very culpable for giving credit to the former, inſtead of giving it to the latter. Upon none of the poiuts here in diſpute have we ever had the ſmalleſt wiſh or intention to diſguiſe or pervert the truth; and, if the author of the Curſory Remarks be not in the pay of the treaſury, as this writer affirms, we can only ſay, that we are very glad to hear it, and that we are ſure it is not the fault of the party himſelf, whoſe anger againſt Mr. Pitt is owing ſolely, we ſuſpect, to ſome omiſſion of this kind. But, if he had been in the pay of the treaſury, we ſhould ſtill have thought leſs of that, than of the countenance and protection openly ſhewn by Mr. Addington, to the moſt virulent and malevolent of all Mr. Pitt's perſonal enemies; to a man, too, who had been the ſyſtematic opponent of all the meaſures of government during the late war, and the moſt active partiſan of the moſt diſaffected perſons in the country*.

On the meaſures which were alleged to be the cauſe of the reſignation of the late miniſters, our opinion, as frequently declared, perfectly coincides with that of our author; and we have reaſon to think him correct in his ſtatement, that Mr. Pitt, whether in power or out of power, would think it highly improper, on more accounts than one, to bring them forward at the preſent criſis; but we are ſtill of opinion that he and his colleagues muſt be the ſole judges, as to the neceſſity of reſigning their ſituations, under the peculiar circumſtances in which they were placed. The offer to retain their places till a peace ſhould be concluded, has materially altered our opinion reſpecting the period of their reſignation; and this ſenſible writer, we think, does not give ſufficient weight to that offer, nor meet the queſtion with his uſual fairneſs or ſolidity of argument. His remarks, however, on the ſitua-

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* The author, in a note, alludes to "a miſerable ſneer" in our Review for December laſt, and to our argument upon "another falſe fact," relative, it would appear, to the author of the "Curſory Remarks" being in the *pay* of the Treaſury. Now, in referring to that number of our Review, we can find neither the *ſneer* nor the *falſe fact*. There is, indeed, a ſneer in a quotation from a pamphlet there reviewed, in which quotation the fact here noticed is mentioned. But we are not reſponſible either for the ſneer or the fact; our only *argument* on the ſubject being contained in the following ſhort remark: "If *this be true*, how happens it, that any man receives a ſalary from the Treaſury, without the knowledge of the firſt Lord of the Treaſury? Such a thing, we confidently aſſert, never did, or could happen, under the adminiſtration of Mr. Pitt."—ANTI-JACOBIN REVIEW, Vol. XVI. p. 413.

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tion of the country, at that time, on the falſe ſtatements of the Near Obſerver, and on the circumſtances preceding the appointment of Mr. Addington, are, for the moſt part, juſt, forcible, and intereſting.

Not ſo his obſervations on the promiſe of ſupport given by the late to the preſent miniſters, which, he ſays, " by whomſoever, and whenſoever, it was given, *must have been* both broad, and cordial, and unqualified." Nothing can be more fallacious than this aſſertion; but we have, on former occaſions, ſo fully declared our ſentiments on that point, that it is unneceſſary to repeat them here, or to ſay any thing more, than that we are ſurpriſed that ſo able a reaſoner ſhould advance an aſſertion ſo untenable.

The third point of diſcuſſion, is the negotiation for Mr. Pitt's return to office, early in the laſt year; and the author is " not inclined to diſpute the aſſertion of the More Accurate Obſerver," which, be it obſerved, gives the lie direct to the Near Obſerver, " that the negotiation originated with Mr. Addington." His reaſoning, however, on this ſubject, appears to us very far from concluſive. He condemns Mr. Pitt for refuſing to be Prime Miniſter, unleſs he could have aſſociates in the cabinet on whom he could rely; while he juſtifies Mr. Addington for refuſing to admit Lord Grenville into the cabinet, though he even " offered to go out entirely" himſelf. Now, if Mr. Addington was content to reſign his ſituation, and to take no ſhare in the new miniſtry, thinking, too, as he certainly muſt have thought when he made ſuch an offer, that Mr. Pitt's ſervices were eſſential to the country, on what plea or pretext he could poſſibly inſiſt on the excluſion of any particular perſon from the new cabinet, and, by his perſeverance in a demand ſo extraordinary, could deprive his country of ſervices which he muſt have deemed eſſential to her proſperity and welfare, we profeſs ourſelves totally unable to conceive. Our author, too, ſeems to render Lord Grenville's conduct ſubſervient to his own purpoſes; in repreſenting no ſuch difference to exiſt between his Lordſhip and Mr Addington, as could juſtify a diſcontinuance of his Lordſhip's ſupport, when it is his object to cenſure his Lordſhip for a ſuppoſed breach of promiſe; and in ſtating " ſome important and ſerious differences upon great political queſtions" to exiſt, when he ſeeks to juſtify Mr. Addington for excluding his Lordſhip from the new cabinet. But, as one of theſe arguments is, of neceſſity, deſtructive of the other, we are rather ſurpriſed that ſo ingenious a writer ſhould have recourſe to them. In his remarks upon Mr. Fox, we perfectly concur with him, and deplore, as much as he can do, the cullibility of poor John Bull. If, indeed, Mr. Fox would retract every ſentiment which he has advanced for the laſt twelve years, would recant his recent defence of the Corſican aſſaſſin, and would reſume his old Anti-Gallican principles and ſpirit, we ſhould not be backward to forgive his political tranſgreſſions, and to exult in the devotion of his talents, and of the vigour of his mind, to the ſervice of that country which he has ſo frequently calumniated, and ſo materially injured.

The author declares that he was no friend to the peace, and heartily wiſhed that it had not been made; but that he has ſince changed his opinion, and now thinks " it has been a beneficial meaſure to the country;" becauſe it has tended to produce unanimity at home, and to ſhew Buonaparté in his true colours, while the territorial acquiſitions which he has ſince made, have added nothing to the ſtability of his power." Without entering into a diſcuſſion of the validity of theſe reaſons, we will juſt obſerve to our author, that as he diſapproved the peace himſelf, he ſhould not cenſure thoſe who ſtill perſiſt in their diſapprobation of it, and who think, that ſo far from being

being productive of beneficial consequences to, it has been attended with much serious injury to the best interests of, the country. Much less should he deem the avowal of such sentiments a good and sufficient reason for excluding a nobleman of great talents and knowledge, from the cabinet. As to the clamour for peace in 1801, we should be very glad to know who heard it. At no period of the late war, we contend, did the people *cry* or *clamour* for peace, or did they expect peace, so little as in 1801. We had, at least, as good an opportunity of ascertaining the public sentiment on that point as the writer of this pamphlet, or any other individual. Certain it is that they expressed great joy at the conclusion of the peace, but their surprize was, at least, equal to their joy; and, which is a more lamentable consideration, their joy would have been equally great, if the terms of the peace had been ten times more unfavourable to this country, than they were. On "the temper and forbearance of Ministers during the negotiation" which, we are free to admit, were great beyond example, and which our author considers as "instances of real and solid wisdom on their part," our sentiments have been so frequently declared that it would be impertinent to repeat them here.

Our author is too sensible a man not to know that recrimination and justification are two very different things; and that though a Minister may have displayed great marks of weakness himself on a particular occasion, still that circumstance cannot affect the justice of his remarks on the weakness of his successor, which must be tried entirely on their own merits.—Concurring, then, as we do most heartily, in his observations on that topic, we must, nevertheless, take leave to refuse our assent to his inference. On that memorable occasion, the King's Ambassador to Petersburgh, Lord Whitworth, was, as he justly observes, "elbowed, laughed at, and completely put down by the envoy of a faction, sent to that court, and received by it in professed opposition to the counsels of our Sovereign" By this scandalous conduct, which Mr. Burke so truly characterized as a *high treasonable misdemeanour*, the opposition of that day defeated the plan of our Ministry, and ultimately produced that very event which they have since affected so loudly and so deeply to deplore.

"The fact is, and, though not generally known, it is now no secret, that our interposition respecting Ochakoff, was only part of a system concerted with the late King of Prussia, for the express purpose of preventing the partition of Poland. Most certain it is, and it was the opinion of Stanislaus himself, that it was owing to Mr. Fox's opposition that he was stripped of his kingdom. In retreating as we did, we left nothing for Prussia to do, but to take her part of the spoil; we gave her also an example of desertion, upon which she has amply improved."

From such opposition *Patriotism*, and from such ministerial *Pliancy*, may Heaven, in its mercy, henceforth, defend us!

In the following hope we cordially join with our author.

"When the time shall again recur to treat for peace, let me hope that we shall all be of one mind; that the whole nation will see the good policy as well as justice of retaining such conquests as may be not only essential to our security, but even of acknowledged advantage; that we shall not suffer ourselves to be influenced by the interested or partial representations of those states who have tamely or selfishly left us to bear "the heat and burthen of the day," and would after that invidiously strip us of our earnings. Let them feel, that since they have obliged this counnry to ascertain the extent

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of her powers, her ability to ſtand by herſelf, it is not for them to ſet bounds to her efforts, or limits to her acquiſitions."

This is high and honourable language: may he have grounds equally ſolid for this hope, and for his "firm perſuaſion, that the time is not far diſtant when the wiſdom and the vigour of Mr. Addington's adminiſtration will be as apparent and as univerſally acknowledged as its mildneſs." Should we live to witneſs this happy *transformation*, we ſhall be the firſt to hail the dawn of that auſpicious return to wiſdom and to vigour without which the ſun of Britain's glory is ſet for ever!

We cannot part with our author without doing him the juſtice to ſay, that he appears to be a true friend to his country, and is certainly a man of ſenſe, ability, and information.

Letter to a Member of the preſent Houſe of Commons. By W. H. T. 8vo. Pp. 36. 1s. Hatchard, 1804.

THIS is the production of a writer who profeſſes to be a man of independence, and wholly unconnected with, and unknown to, the Miniſters, an aſſertion the truth of which we are by no means diſpoſed to queſtion, as we are not ſo unjuſt as to impute intereſted motives to every man who writes in favour of adminiſtration; though it is the pretty general practice of ſuch writers, of the preſent day, to impute the moſt ſelfiſh and abominable motives to every one who, in his ſpeeches or writings, preſumes to doubt the infallibility of Mr. Addington. So ſtrongly does this prejudice, if prejudice be not too mild a term for it, operate on the mind of W. H. T. that, though he juſtify all former oppoſitions, as purſuing their "meaſures with firmneſs and vigour," and as "guided by reaſon and meliorated by decency," yet he does not ſcruple to reprobate the opponents of the preſent miniſtry, as men void of principle and actuated ſolely by intereſt or ambition. If this be not calumny, we know not what calumny is. Neither does he deſcend to particular facts, or to the ſpecific declarations or conduct of the individuals of whom the oppoſition is compoſed; but deals merely in general charges, and bold aſſertions, unſubſtantiated by even a ſhadow of proof. Our readers will recollect, that when we attacked the laſt oppoſition, we always ſtated the particular grounds of our attack; ſpecified the principles to which we objected, the language which we reprobated, and the conduct which we reproved. And the grand principle of our attacks, if we might be allowed ſo to call it, was that the meaſures of that party, both general and particular, had an evident and direct tendency to excite diſaffection at home, and to infuſe ſpirit into our enemies abroad, but we did not reſt upon general aſſertion, but always adduced facts in ſupport of our charges. Here, however, no attempt of this kind is made; but the ipſe dixit of an anonymous writer is preſumed to be ſufficient to blaſt ſome of the beſt and higheſt characters in the country. We will aſk him, can any ſuch charges, as thoſe which we have juſt ſtated, be preferred, by any honeſt man againſt the members of the preſent oppoſition; will any man in his ſenſes believe, for a moment, that Mr. Pitt, Mr. Windham, Lord Grenville, or Lord Spencer, can wiſh to ſtrengthen the hands of the French, and to weaken thoſe of Great Britain? Has not the inevitable tendency of all the meaſures which they have propoſed, been to encreaſe our reſources, and to extend our means of defence and of attack? Has not the ground of their oppoſition, (whether they are miſtaken or not) been the alledged inefficiency

inefficiency of the meaſures of Miniſters for the ſecurity of the country, and for carrying on the war with effect? Have any of theſe political leaders, or of their aſſociates, (we put Mr. Fox out of the queſtion), ever attempted to palliate the criminal conduct of the Corſican Uſurper, or been ſparing of their admonitions to adopt the moſt vigorous and moſt efficacious meaſures for humbling his pride, chaſtizing his inſolence, and curtailing his power? However they may have differed with the Miniſters as to the *means*, they have invariably profeſſed, and the ſincerity of their profeſſions no reaſonable man can doubt, to have the ſame *end* in view. To infer from the extreme danger of our ſituation the neceſſity of ſupporting meaſures, which we conſcientiouſly believe to be calculated to *encrease*, inſtead of to *avert* that danger, is to draw an inference from which common ſenſe revolts with equal ſurprize and diſguſt. Yet ſuch is the neceſſity which the writer of this pamphlet, to the beſt of his feeble abilities, labours to enforce: he compares Mr. Addington to a pilot of *tried skill*, (one of the aſſertions which he prudently abſtains from all attempts to ſupport by proof), and the oppoſition to a mutinous crew who ſeek to drive him from the helm, while the ſhip is expoſed to the danger of a violent ſtorm. This *may be* the language of *Independence*, but it *certainly is* the language of *Folly*. If he, having been a pilot himſelf for eighteen years, were on board a veſſel, in a dreadful ſtorm, under the management of a pilot who had been but three years at the helm, and were to perceive, or at leaſt were impreſſed with the conviction, that the courſe he was ſteering would drive them on rocks on which the ſhip muſt inevitably periſh, while, if a different courſe were purſued the danger would be eaſily avoided, would W. H. T. or would he not think that that principle of "ſelf-preſervation," which he deſcribes as "the firſt and moſt powerful dictate of nature," would juſtify him in remonſtrating with that pilot on the impropriety of his conduct, and in repreſenting him to the captain of the veſſel as an unfit perſon to be entruſted with the helm? Let him anſwer this queſtion honeſtly to himſelf, and then apply it to his own inference. In his eulogy on the mode of warfare, purſued by our Miniſters, and on the effects of it, he is alike weak and injudicious. But our limits will not allow us to enter into a diſcuſſion of the ſubject. That he ſhould think Mr. Addington right in every thing that he has done, and his opponents wrong in all that they have ſaid or done, may be natural enough; but to be told, that during the "hollow-armed truce," as Mr. Yorke ſo emphatically deſcribed it, which followed the Treaty of Amiens, "no Anti-Jacobin Reviews, or miniſterial manifeſtoes were neceſſary to teach the Engliſh nation how it ſhould feel, under the inſults and aggreſſions of a deſpotic uſurper," when we recollect the abject ſervility of the preſs, the degradation of the people diſplayed in ſo many inſtances, the ſyſtematic efforts of the miniſtry to diſcourage every ſentiment that was even diſpleaſing to Buonaparté, the trial of Peltier, and the other trials then in contemplation, we cannot but wonder at the aſſurance, or the ignorance, of the writer.

His obſervations, on Ireland, however, and on the tendency of the Romiſh religion, are juſt, though not remarkable either for novelty or force.

Strictures on the necessity of inviolably maintaining the Navigation and Colonial System of Great Britain. By Lord Sheffield. 8vo. Pp. 66. Debrett, 1804.

LORD SHEFFIELD here takes a view, at once brief and comprehenſive, of the principle of our navigation and colonial System, of the good effects of a ſtrict adherence to it, and of the bad conſequences which reſult from any, the ſlightest, deviation from it. He conſiders the ſubject with the eye of an intelligent ſtateſman, who ſees it in all its bearings and tendencies, and who appreciates its vast importance to the vital interests of his country. He was apparently induced to take up the pen from a dread, not unnatural in this conciliatory age, of new ſuſpenſions and ſacrifices of the Navigation Laws, "of which the miſchief would be irretrievable." "I foreſee," his Lordſhip adds, "as I conceive, ſome occurrences which may incline a falſe and hasty policy to ſuſpend the principle of thoſe navigation laws, on which, indiſputably, our trade and our navy depend."—We participate in his Lordſhip's apprehenſions, and therefore feel infinitely obliged to him for directing the public attention to a ſubject the importance of which every one is ready to acknowledge, but few will take the trouble to understand. We lament the inſufficiency of our limits to admit of even a brief abstract of this interesting, and highly valuable tract, which ought to be attentively peruſed, by every Stateſman, Politician, and Merchant.—The evils reſulting from an impolitic indulgence to the Americans, whoſe trade has flouriſhed at the expence of our own, and who has made ſuch rapid and alarming strides in her efforts to deprive us of the Carrying Trade, and of the ſupply of our own colonies, are placed in ſo clear and convincing a point of view, that none but the wilfully blind can fail to ſee them. Obſta principiis is a maxim equally applicable to politics as to morals; and unleſs a firm stand be made, at the outſet, against the encroaching ſpirit of the United States, now governed by a man who is a decided enemy to Great Britain, and against that falſe and ſpurious liberality which ſo peculiarly marks the preſent age, extending itſelf to every department of the state, there will, very ſpeedily, be an end not merely to our commercial greatneſs, but to our political independence.

As to our Colonies, we perfectly agree with our very ſenſible author, and with the authorities which he has quoted, in ſupport of his own opinion, that if they are not compelled to a ſtrict obſervance of the Navigation Act, "the conſequence will be, that, in a few years, the benefit of them will be wholly lost to the nation." We concur too, with Adam Smith, in thinking, "that the ſame act is the wiſeſt of all the commercial regulations of England."

The noble author corrects ſome falſe notions of that intelligent writer, Mr. Gentz, reſpecting the Navigation Act, and, with equal force, juſtice, and ability, contends, that it is not only *politically wise*, but *commercially beneficial*. He expoſes alſo, with great effect, the danger of complying with the interested applications of the West India planters, for opening a direct communication between the Iſlands and the United States. In ſhort we conſider this as one of the most important tracts which has appeared for ſome time, and we earnestly hope that his Lordſhip will avail himſelf of his ſituation as a Member of Parliament to bring the ſubject regularly before the Houſe of Commons.

POETRY.

Adversity; Or, The Miseries of the Seduced; a Poem, interspersed with Narratives; to which is subjoined a Military Tale, (founded on a real occurrence,) called Henry and Eliza; humbly inscribed to her Royal Highness the Duchess of York. By W. A. Poulett. 4to. Pp. 102. Mills, Briſtol; Hazard, Bath; Longman and Rees, London. 1804.

THE miſeries conſequent on the ſeduction of female innocence are here pourtrayed with feeling, that reflects honour on the author's heart, but not with a ſufficient portion of poetical ſkill or fire, to juſtify us in praiſing his abilities, as a poet. The poem is much too long, and abounds with metrical inaccuracies and faulty rhymes. But the latter part of it, in which the fatal conſequence of ſeduction is exhibited in the progreſs of one of its wretched victims, through all the ſad variety of woe, till her career of vice is terminated by ſuicide, has more merit than the reſt. It is indeed highly creditable to the author's talents and to his feelings. It is but juſtice to add, that, throughout the book, there is not a principle, a ſentiment, or a remark, that is not favourable to morality and virtue. The word to *feminize*, uſed by Mr. Poulett, is not Engliſh.

Peter's nicked; or, The Devil's Darling. A mock-heroic Poem, in Three Cantos. By Caſtigator. 4to. Pp. 36. Hurſt, 1804.

THIS is but the firſt of the three promiſed Cantos, and, if the two laſt be penned with the ſame ability, the ſooner they are publiſhed the better. In his "Advertiſment" the Bard obſerves, that, "In no inſtance is perſonal ſatire admiſſible, except againſt an object whoſe writings, by being perſonal, have tended to the perverſion of truth, morality, ſocial order, and domeſtic peace." This, then, being the known tendency of all the writings of the man who calls himſelf Peter Pindar, a legitimate ground of ſatirical attack is here eſtabliſhed againſt him. And he has met with a Satiriſt fully able to wield the rod of correction, with energy if not with effect.—Peter is traced ab ovo, from an apothecary's ſhop in Devonſhire, where his purſuits, and his amuſements, alike indicative of his *humane* diſpoſition, are deſcribed, with conſiderable humour. Tired of his ſtarving occupation, and accuſtomed to ſcribble rhyme, he dreams that he is tranſported to the regions below, and that Atropos preſents him with a pen. Awaking from this dream, he is led to pay a viſit to an extraordinary perſonage, who tells him that he too was a poet, and had directed all his efforts to the protection of innocence, the ſupport of virtue, and the expoſure of guilt; but that the purſuit of this honourable career had reduced him to miſery and a garret. The following dialogue then enſues, which we extract as a fair ſpecimen of the Bard's ſkill and manner. The ſtranger tells Peter, that he has choſen him to avenge his injuries.

—— "Dear Sir, you're very kind."
'Well, Peter, what d'ye ſay to this?
'Will you life's comforts all diſmiſs,
'Be true and upright, juſt, and fair,
'Camelion like to live on air?

'Do

'Do this to pleaſe the world will you?'
"I, Sir, no damme if I do."
'Swear, then, in ſonnets, odes, and ſongs,
'Good PETER, to avenge the wrongs
'Of MILTON, OTWAY, fifty others,
'Thy poor, thy immolated brothers;
'Who, with tranſcendant merit ſought
'To teach a world that won't be taught.
'Swear all their ſpirits to appeaſe'——
"Sir, I'll ſwear any thing you pleaſe."
'I find thee apt, will further try thee,
'And, if thy intereſt can buy thee,
'I'll make the terms ſo advantageous,
'That, if thou haſt a ſoul courageous,
'That mocks at honourable dealing,
'And harrows up each generous feeling,
'Compunction in the mind that ſtifles,
'And laughs at thoſe who ſtick at trifles,
'While thou wears't Satire's gaudiſh robe,
'Thy works ſhall fly throughout the globe.'
"PETER, as NICK beheld his capture,
No longer could contain his rapture,
"O muſic to my flattering ears!
"Sweet as the clarion of the ſpheres;
"What, Sir, are your conditions? ſhew me;
"I ſtick at trifles! You don't know me."
'You muſt be mine, without controul,
'Reſigned your body and your ſoul.
'This done, two centuries and a half,
'Thou at the ſenſeleſs world ſhalt laugh.
'I'll teach thee how thy muſe to taint
'With terms eccentric, wild, and quaint,
'To flirt, and daſh, and ſplaſh, and ſplatter,
'And all by rote, like magpies, chatter;
'Or like the parrot, or the ſtarling,
'Theſe arts ſhall all be thine, my darling!
'And, ſince thou cans't not have pretence,
'To wit, the child of ſolid ſenſe,
'But, born ſtill ſubject to ſome ſtar,
'Wit's worthy purpoſes to mar;
'To blunt out filth, and ordure handle,
'Ruthleſs abuſe, and ſneaking ſcandal,
'And roll in fœtid mud and dirt,
'Thy former ſyringe now a ſquirt,
'No ſymptom of poetic fire,
'To ſtring thy Jew's-harp for a lyre,
'Satire, the poet's nobleſt fame,
'Unknown to thee, except by name,
'Incapable thy grov'ling mind
'Reproofs to vent that mend mankind,
'Thou ſhalt on puny ſubjects ſeize,
'And write on moths, and lice, and fleas,

' Which ſhall thy ſpurious fame determine—
' Hiſtorian of thy kindred vermin.'
Peter, who had been quite ſtruck dumb,
During NICK's fine elogium,
Cried out, " Two hundred years!"—' and fifty.'
" Why, zounds, Sir, if a man were thrifty,
" He might in riches roll and revel—
" Who are you, Sir?"—' I am the DEVIL'
" The Devil you are! 'tis not worth arguing for,
" 'Twere more elſe that I wiſh'd to bargain for."
' Peter abaſhed!' " No, 'tis not that,
" 'Tis only"——' I'll be plain and flat,
' Unleſs you give me all I aſk,
' You cannot undertake the taſk.
' From wounding, with malignant ſpirit,
' Virtue and goodneſs, worth and merit,
' Plain Reaſon and fair truth would win you,
' Unleſs you had the Devil in you.'

" That's true; but"—' But! what you refuſe?
' Come, PETER, I've no time to loſe———
' One argument I ſtill have left;
' That uſed, if thou art then bereft
' Of every hope of proud ambition,
' Go grovel in thy firſt condition,
' Mix pills, ſpread bliſters made of pitch,
' Make cataplaſms, and cure the itch.

' The fates decree, and I have backed it,
' Unleſs thy folly counteract it,
' That, with malignity prodigious,
' Thy pen, in treaſon ſacrilegious,
' Againſt the peace of mind ſhall aim
' Of him, whoſe good and virtuous name,
' Not only is of all the nation,
' But all the world, the admiration!
' The King ſhall add—I ſay the King—
' A feather to thy dirty wing;
' And, ſhould the beſt and trueſt wife,
' Children, and ſubjects, dread his life,
' While, drenched in agonizing fears
' Diſtil like rain a people's tears,
' With fiend-like joy and fury fraught,
' Thou ſhalt enjoy the hellith thought,
' To the ſad ſpectacle exhibited,
' Far as thou could'ſt, thou haſt contributed.'

" Thou'ſt conquered me—give me the pen,
" There—PETER is himſelf again."

The contract thus completed, PETER, elated with his ſucceſs, and proud of his newly acquired power, boldly aſſerts his inſpiration, and drives to Paternoster-row, where the Bard leaves him; intending, no doubt, to take him up again, in his next Canto.

The

The Pleasures of Nature; or the Charms of Rural Life, with other Poems. By David Carey. 18mo. Pp. 164. 4s. 6d. Vernor and Hood. 1804.

MR. CAREY appears to have a truly poetical mind, stored with good principles, good taste, and with genius corrected by judgment. The "Pleasures of Nature" which occupies about a third part of the volume, is a very pleasing poem, in which the charms of rural life, so admirably calculated to make a strong impression on a young and uncontaminated mind, are pourtrayed with feeling and with fire. That the Bard entertains a correct notion of *the office of the Muse*, will appear evident to our readers from the following description of some of her duties.

"To pour the tide of song to distant time,
Fraught with the spoils creation's range supplies,
As Winter stormy, and as Heav'n sublime,
And dreadful as the vengeance of the skies,
To them who Truth and Nature's walks despise,
And with the thirst of Glory fir'd, or gain,
Who on Ambition's altars sacrifice,
And bid the arm of murder dye the plain,
And desolate the earth, and crimson all the main.

"To brand the guilty wretch, in artful guise,
And give to infamy his hated name;
A villain in the clothing of the skies—
The hypocrite in friendship's holy flame;
The dignity of virtue to reclaim;
To hurl the thunder of the Muse's ire,
At those who, lost to honour, lost to shame,
Quench in the sink of Vice Heav'n's latent fire;
Nor reverence the Muse, nor venerate the lyre.

"From the base brow the laurel wreath to tear,
And round the head of merit bid it bloom;
To dissipate the dark dreams of despair
And soothe lost Genius, sinking to the tomb;
To arm with fortitude to bear their doom,
Whom want, and penury, and pain assail;
To pierce their drear abode and melt the gloom,
And chace their supernumerary bale;
And cheer the fatherless, and still the widow's wail."

These certainly are offices worthy of the Muse; unlike the base ribaldry, unseemly scoffs, treasonable insinuations, and blasphemous licentiousness of that wretched Poetaster, noticed in the preceding article. Some of the smaller poems in this volume have considerable merit; but we are sorry to see a strain of pensive melancholy pervade the greater part of them; as it speaks a mind ill at ease; and one who writes and thinks so well as Mr. C. deserves to be happy.

A Translation of Anstey's Ode to Jenner; to which are added Two Tables, one shewing the advantages of Vaccine Inoculation, the other containing Illustrations for the Practice. By John King, Member of the Royal College of Surgeons in London. 4to. Pp. 18. 1s. 6d. Murray, 1804.

MR. ANSTEY's Muſe, high as ſhe deſervedly ſtands on the roll of fame, is not diſgraced by Mr. King's attempt to introduce her to the notice of an *English* public. The tribute to Dr. Jenner is well deſerved and well paid; and, by adding the *Tables* to the *Ode*, the tranſlator has judiciouſly contrived to blend the utile dulci.

The Passions. An Ode for Music. By the late Mr. W. Collins, with considerable Additions. And the Second Edition of an Elegy on the Death of Wm. Cowper, Esq. By W. Churchey. 8vo. Pp. 24. 6d. Hereford printed. Croſby, London.

WE have read theſe little effuſions of Mr. Churchey's Muſe with great pleaſure, eſpecially his additions to the Ode of Collins; as a ſpecimen, we ſelect what the poet ſays of Love, which, as is juſtly remarked in the preface, has been unaccountably neglected by Collins.

" Then *Love*, ſweet ſighing, ſat with bending eyes,
Her ſwain's lov'd picture on her boſom bound!
She look'd like ſome ſoft angel of the skies,
While all the gueſts, entranced! flock'd around,
Fear, for *her* ſake, ſnatch'd up the ruſty ſteel,
And *Anger* drop'd the uplifted ſword,
Revenge and *Malice* loſt their maddening zeal,
And *Envy* now for once ador'd!
Courteous ſhe curtſied as ſhe paſs'd along,
And ſeem'd to breathe Arabian air!
A sky blue zone around her waiſt was hung,
A robe of *white* adorn'd the fair!
Her raven locks in careleſs ringlets flow'd,
Deck'd with a feather, nicely ſet,
Her lips and cheeks with pure vermilion glow'd,
And virtue mark'd her eyes of jet!
Up to the roof ſhe rais'd her lovely arm,
And thence the Æolian harp ſhe drew,
The element itſelf began to charm,
Obedient Zephyrs ſoftly blew!
Like marble ſtatues ſtood the admiring band,
As if they touch'd inchanted ground,
Thus, like a wizard, with a magic wand,
The fair one chain'd the audience round!
While with her voice, a living lyre!
According notes ſhe ſang,
And all the dome, which felt her fire,
With melting muſic rang!"

There

There are many good paſſages alſo in the Elegy on Cowper; but we wiſh Mr. Churchey had not been quite ſo ſevere on the prince of poets, as ſuch an opinion can only tend to render his own poetic taſte queſtionable.

MISCELLANIES.

Flowers of Literature, for 1801 *and* 1802; *or, Characteriſtic Sketches of Human Nature and Modern Manners. To which is added, A General View of Literature during that Period. With Notes, Hiſtorical, Critical, and Explanatory.* By the Rev. F. Prevoſt, and F. Blagdon, Eſq. Vol. I. *To be continued annually.* ſmall 8vo. Pp. 462. 5s. boards. Croſby, 1803.

WE have no friendly predilection for the compilation of *Anas* in general; but we are compelled to admit, that the volume before us has very ſuperior claims to public attention, and muſt be conſidered as an antidote to many of the poiſonous effuſions of the preſs. The *Flowers* are culled with a judicious hand, and ſeem not deſtined to *waſte their ſweetneſs on the deſart air.* Many ſenſible remarks, by the Editors, are ſcattered throughout the work; and it not unfrequently happens, that the *Notes* poſſeſs a far higher value than the *Text.*

The "*Introduction,*" compriſing a "*General View of Literature,*" is well written, and evinces a correctneſs of taſte, and ſoundneſs of principle, which are not always to be met with in the preſent day. But we were not a little ſurprized, at finding the Editors ſpeaking of "the eloquent Mr. Bowles," to whom they award due praiſe as a moraliſt and politician, as a *poet* alſo, who "has joined moral and religious topics to exact and vivid deſcriptions." The Rev. Wm. Liſle Bowles, and not John Bowles, Eſq. is the Gentleman to whom the latter well-merited eulogy belongs.

The Second Volume of "*Flowers of Literature,*" embelliſhed with graphic ſketches of ſeveral living authors, is, we underſtand, on the eve of publication.

Some Plain Directions reſpecting the Property Tax, on the authority of the Act of Parliament, and of the exposition of the Act published by the Framer of it. A New Edition revised and corrected. To which is added, a Table of the eſtimate of Landed Property. 8vo. Pp. 24. Hedgeland, Exeter.

INSTEAD of a *revision and correction* of remarks on this act, we heartily wiſh we could ſee a *revision and correction* of the act itſelf; for, though we highly approve the principle of a tax on *productive property,* ſtill the proviſions of the preſent act are ſuch as very few indeed can underſtand, and ſtill fewer apply to their reſpective caſes. Among thoſe who have profeſſed their inability to make ſuch a return as the act demands, we are credibly informed, is one of the *Judges* of the realm; one of thoſe whoſe peculiar province it is to explain and apply every act of the legiſlature. How, then, can uniformed perſons be expected to underſtand it? Surely this inſtance alone ſhould convince the Miniſter of the *neceſſity* of reviſing and explaining this act, ſo

as not to render men ſubject to penalties for not doing that which they know not how to do. Attempts, indeed, have been made by the reputed framer of it, to render it intelligible; but the only tendency of *his* explanations has been to render "*confuſion worſe confounded.*" The Miniſter himſelf, we are perſuaded, acknowledges the neceſſity of ſuch reviſion and explanation; and only ſhrinks from the taſk from the conſcious inability to perform it. Surely, ſurely, his new coadjutor, the Right Honourable Treaſurer of the Navy, for the aid of whoſe financial abilities, in order to ſupply the defect of them where the exiſtence of them has hitherto been deemed an indiſpenſible qualification for office, the nation pays no leſs a ſum than four thouſand pounds a year, to ſay nothing of a penſion for life of 1500l. ſlyly kept in reſerve, and inſiſted on as the ſine quâ non of his valuable aſſiſtance, might have been engaged to ſimpliſy this important meaſure, and to render it more intelligible in its proviſions, and leſs oppreſſive and exceptionable in its operation. As it is, however, the public are indebted to any clear-headed man who will undertake to diſpel any part of the cloud with which the act is enveloped; and ſuch a man is the author of the little tract before us, whoſe plain directions may be of ſervice to many; but, not profeſſing clearly to underſtand the act ourſelves, we cannot, of courſe, take upon us to anſwer for the accuracy of theſe directions. He has noticed one inſtance in which the act has an oppreſſive effect; viz. where a perſon has received a fine for the renewal of a leaſe, and afterwards ſells the eſtate; he is ſtill liable to "the annual tax on the fine." Other caſes of great hardſhip might alſo be ſtated. For inſtance A has a landed eſtate of 500l. a year; but has borrowed 600l. which he has bound himſelf to repay, in three years, by equal inſtalments of 200l. each; the act authoriſes him to deduct from his creditor 10l. from each 200l. it being paid out of A.'s *Income*; but it forms part of B.'s *Capital*, who, on receiving it, replaces it in the ſtock in which it formerly ſtood. B. then, in this caſe, pays the whole annual produce of the 200l.; that is 10l. where he ought only to pay 10s. This is not an imaginary caſe: it has actually occurred within our own knowledge. We could mention other caſes of oppreſſion, but as they are chargeable on the *Collectors* of the Tax, and not on the framers of the act, they do not apply to the preſent argument. We are not ſo unreaſonable as to object to a tax, particularly at ſuch a criſis as the preſent, merely becauſe its operation is oppreſſive, in certain inſtances; but we think that a radical objection may be urged againſt this tax, inaſmuch as it ſhews a flagrant partiality to the *commercial*, and bears particularly hard upon the *landed*, intereſt; and becauſe, in the caſe of the occupation of land, it takes it for granted that property which may poſſibly be rendered productive, is actually productive, in other words it confounds *rent* with *profit*, whereas in its application to traders, it attaches only to what is *proved* to be actual profit. In our opinion theſe are ſolid objections, which ought to be removed, and which an able financier might, we conceive, very eaſily remove.

Epitome of the Hiſtory of Malta and Gozo. By Charles Wilkinſon. 8vo. 6s. Millar. 1804.

THE extraordinary importance which the preſent war has given to theſe iſlands was, no doubt, the motive which induced Mr. W. to publiſh this epitome of their ancient hiſtory.

To

To thoſe who have not acceſs to the more extenſive works on the ſubject, ſuch abridgement may be an acceptable acquiſition.

The Report of the Evidence, and other Proceedings in Parliament, reſpecting the invention of the Life-Boat. Alſo ſeveral other authentic Documents illuſtrating the Origin, Principles, and Conſtruction of the Life-Boat, and its perfect ſecurity in the moſt turbulent ſea; with practical Directions for the Management of Life-Boats. By Henry Greathead. 8vo. 2s. Aſperne. 1804.

THE inventor of this moſt valuable means of refcuing the victims of miſchance from the watery grave, received, from parliament, a reward of 1200l.; a reward certainly very inadequate to the importance of its object. For an ample deſcription of the Life-Boat we refer our readers to the report itſelf, which is extremely curious and intereſting.

The Polyanthea: or, a Collection of Intereſting Fragments, in Proſe and Verſe: conſiſting of Original Anecdotes, Biographical Sketches, Dialogues, Letters, Characters, &c. &c. 8vo. 2 Vols. Pp. 808. 16s. Budd, Crown and Mitre, Pall Mall. 1804.

IN this collection we have met with ſome old friends, but it is not, on that account, leſs intereſting to us. In fact, the articles, which are very numerous and not leſs various, are ſelected with judgment, and exhibit, in a ſmall compaſs, a quantity of amuſement which could not otherwiſe be obtained without the peruſal of many a ponderous volume; which conſtitutes no ſmall recommendation to the generality of readers in this indolent and ſuperficial age. Many of the original pieces have merit, though not in an equal degree. We are ſurprized that the induſtrious author did not think it neceſſary to diſtinguiſh the *originals* from the *ſelections*.

Hints to the People of the United Kingdom in general, and of North Britain in particular, on the preſent important Criſis: and ſome intereſting collateral ſubjects. By William Dickſon, L.L.D. 8vo. Pp. 54. 1s. Conſtable, Edinburgh; Braſh and Reid, Glaſgow; Longman and Rees, London. 1803.

THE ſuggeſtions of a mind actuated by a ſincere love of its country, are, at all times, entitled to reſpectful attention; but, at ſuch a criſis as the preſent, peculiarly ſo. From this conſideration theſe *hints* will be read with pleaſure, and many of them with advantage. The ſubjects to which they relate are various, and the aim and object of the author are eminently praiſeworthy.

The Man in the Moon; conſiſting of Eſſays and Critiques on the Politics, Morals, Manners, Drama, &c. of the preſent day. 8vo. Pp. 194. 4s. Highley. 1804.

AMONG theſe Eſſays are many which, in point of compoſition and matter, are entitled to no ſmall portion of praiſe; ſome of them are ſerious and others humorous. The dramatic critiques are very good, and the way in which the moral of the little after-piece of *Cinderella* is explained and pointed, leads us to wiſh that the writer of that article would devote his

his talents to the ſame purpoſe in ſome of our daily prints, where the miſerable attempts at dramatic criticiſm ſtrongly reſemble the incoherent flights of inſanity. Theſe papers originally appeared in weekly numbers, and the *ſtock in hand* has been, very judiciouſly, formed into volumes.

REVIEWERS REVIEWED.

ATTACK UPON REVELATION IN THE CRITICAL REVIEW.

TO THE EDITOR.

Sir, Cambridge, Feb. 12, 1804.

As you have undertaken the very uſeful taſk of pointing out the infidel tendency of ſome of your contemporaries in the labour of reviewing, I recommend to your attention the critique upon *Faber's Diſſertation on the Myſteries of the Cabiri*, contained in the Critical Review for December laſt, as one of the moſt impudent attacks upon Revelation that I have lately ſeen. Mr. Faber, like Mr. Alwood of our Univerſity, is evidently a pupil of the Bryantian School, though he differs from Mr. Bryant in not a few particulars; and his work certainly contains much curious matter relative to ancient mythology, though many of his readers will probably be diſpoſed to think ſome of his derivations very far fetched. Be this, however, as it may, his object is undoubtedly to maintain the accuracy of the Moſaical account of the deluge. Hinc illæ lachrymæ of the Critical Reviewers. After cenſuring Mr. Faber, perhaps not unjuſtly, for too pertinacious an adherence to his ſyſtem, they are afterwards very angry with him for not having adopted theirs, which, to be ſure, infinitely ſurpaſſes his own, both in originality and ingenuity. This happy conjecture of theſe learned Reviewers, ſuppoſes that in former days (a long, a *very* long time ago) there was a large Mediterranean Sea (poſſibly an extenſion of the Caſpian) in the midſt of Aſia. Upon this ſea Noah (for they allow that Noah really exiſted, though they think it hard to ſay whence Moſes collected all the materials of his multifarious hiſtory), upon this ſea Noah embarked, and like Captain Cook ſet ſail upon a voyage of diſcovery in a veſſel well furniſhed with live ſtock. He was ſoon overtaken with a tempeſt of wind and rain, and driven to the foot of Mount Ararat: Here he landed with his family and cargo; and, notwithſtanding he was ſo good a ſeaman as to undertake ſuch a voyage, yet (riſum teneatis amici?) he fancied that a tempeſt at ſea was a general deluge in which all mankind periſhed but himſelf and his children. From him were deſcended the Perſians and the Jews, whoſe religion the ſagacious critics ſuppoſe to have been the ſame, namely monotheiſm. The perſons, however, whom Noah left behind him were polytheiſts, and were the anceſtors of the Hindoos and the Egyptians. Hence theſe critics triumphantly aſk, how can Mr. Faber ſuppoſe that the Hindoos deified Noah, when they were not deſcended from him? Is ſuch ribaldry as this to be tolerated, Mr. Editor, in a Chriſtian country? The whole critique is really ſo ſingular a piece of compoſition that it well deſerves the notice of the curious. By the way I am inclined to ſuſpect that a portion of the Reviewers' wrath has been excited by a ſermon publiſhed by Mr. F. proving the Apoſtolical

authority

authority of Epiſcopacy; it was preached before our ſiſter ſeminary of Oxford, the members of which I doubt not would approve the ſentiments it contains, though poſſibly they may not be very palatable to the Frenchified liberality of the preſent age.

I remain, with great reſpect, Sir,

Your humble Servant,

AN ANTI-PHILOSOPHIST.

FOR THE ANTI-JACOBIN REVIEW.

THE MONTHLY AND EDINBURGH REVIEWERS, AND MISS WILLIAMS'S CORRESPONDENCE OF LOUIS XVI.

TO THE EDITOR.

SIR,

WHAT do the Monthly Reviewers mean by affecting to believe that the letters publiſhed by Miſs Williams, and aſcribed by her to the late King of France, were really written by that unfortunate Monarch?—Suppoſing him to have written them, is it probable that he had any leiſure, or any thought at the time, of having them copied? Or where could he have kept ſuch copies? Or to whom did he entruſt them? Did Clery know any thing about them? No ſuch thing!—Still leſs probable is it, that they could have been collected from the different perſons, to whom they are ſaid to have been written. Who had the means, or opportunity of making the collection?—Miſs Williams herſelf, notwithſtanding the company ſhe has kept, and her intimacy with certain Bookſellers, and Reviewers, has not effrontery enough for any ſuch aſſertions.

But the internal evidence ſay theſe ſage Reviewers along with thoſe alſo of the Edinburgh Review, whoſe principles and practices are not diſſimilar; "the internal evidence is ſufficient to eſtabliſh the authenticity of the "correſpondence!" How is it poſſible for them to ſay ſo? Can they really ſo far impoſe upon themſelves, as to think that even the moſt obtuſe of their readers can believe they are ſerious? Or are they themſelves ſo raw as never to have read the letters aſcribed to Lord Littleton? Or thoſe publiſhed in the no leſs ingenious fabrication, entitled, "Love and Madneſs?" Or was it more difficult to invent letters for Lewis, than for Littleton and Hackman? In truth, much as I commiſerate Lewis, and though I believe he was a well-meaning man, I do not think he could have written ſuch letters as thoſe aſcribed to him by Williams.

What then do thoſe Reviewers intend? Of ſimilar taſte, morals, and political opinions with Miſs Williams, they mean neither more nor leſs, than to give her work and her doctrines publicity and circulation. They affect, becauſe they are become awkwardly cautious, to blame her comments, and ſome of her ſentiments; yet they celebrate her genius and underſtanding; and aſſert that the letters are genuine. What is this but a a lure? And an indirect method for procuring them readers and purchaſers.

The Edinburgh Reviewers, who though briſk, are indeed very young, and believe that "ſtones have fallen from the moon," may perhaps have been impoſed upon. But the Monthly Reviewers are not ſo green: ſo

that

that you will do additional ſervice to the public by endeavouring alſo, in this inſtance, to unmaſk them.

DELIUS.

AN ESSAY ON DAMNATION.

The MONTHLY REVIEWERS *and* WOODHOUSE'S *Norbury-Park*—BLOOMFIELD'S *Poems*—WHITE'S *Clifton-Grove*—*and* AMPHLETT'S *Invaſion.*

TO THE EDITOR.

SIR,

I AM an idle fellow, whoſe knowledge of books is frequently derived more from the reviewers than the reviewed. I have, therefore, had an opportunity of marking the ſtrange oppoſition of opinion which moſt publications are doomed to encounter, and the ſudden and lingering deaths which a crowd of unfortunate authors are continually ſuffering. On a moderate calculation, I conſider that there are about 120 authors d——n'd every year, who ſink and riſe no more; and about double the number who require the ſentence of death to be paſſed a ſecond, and ſometimes a third, time, before they yield to the hideous current, throw by the uſeleſs oar, and reſign their battered barks to the ſilent ſtream of oblivion. I have frequently digeſted the art of damnation to ſomething like a ſyſtem, and arranged alphabetically a collection of ſentences, differing *in* degrees of wit and ſeverity, according to the merits of the authors to which they may be applied; and on this plan it would not be impoſſible for a man to become eminent for the ſtyle in which he had the honour to be d——n'd. I have thought, too, of the practicability of eſtabliſhing a ſpecies of pleaders, who ſhould be paid according to the reputation in which they were held, and whoſe object ſhould be, to put a man's pretenſions to notice in the faireſt light; to ſtate his age, property, and profeſſion; the reſpectability of his parents and friends, with his future expectations in life, &c. &c. One of theſe pleaders might occupy the laſt page or two in every review and magazine, and we ſhould then know with what degree of deference and eſteem to take up a certain author, and enjoy his publication accordingly. There would be ſomething more ſyſtematic, too, inſtead of ſaying "Gifford's Tranſlation of Juvenal," or "Rhodes's Tranſlation of Juvenal," at the head of the articles, to ſay, "Critical verſus Gifford," or "Anti-Jacobin verſus Rhodes." Of this, however, more hereafter. I have been led from my principal deſign in this letter, by the multitude of evils with which the court of criticiſm is yet infeſted. Pray, Mr. Editor, are the Monthly Reviewers all old men? There is ſcarce a ſermon publiſhed, however fulſome the flattery or doggrel the ſtyle, but what meets with their approbation; while there is ſcarcely a modern poet can liſt his head, but, if he make a bad rhyme, or take the leaſt poſſible liberty of phraſe, is tipped his paſſport for the ſhades, and rebuked for leaving his *habits of honeſt induſtry*, to tread the *paths of poetry, toilſome in effect, however flowery in appearance.* Moderate poetry, I conſider, as neceſſary to employ the increaſed and increaſing multitude of readers as moderate proſe; and the care of the critic ſhould be to ſelect and diſtinguiſh thoſe authors, whoſe firſt productions are promiſing, and whoſe future exertions, if judiciouſly encouraged, may contribute to the amuſement and inſtruction of ſociety. Are we to read no poets but *Shakeſpeare's* and *Gray's*?

If

If a man has not learnt to dance, is he to be debarred the privilege of walking? I have been led to theſe remarks, by the fate of four young poets who have ſucceſſively been d——n'd by the Monthly Reviewers, though they have been encouraged, and, moſt of them, conſiderably praiſed by our other periodical works. Meſſrs. Woodhouſe, N. Bloomfield, White, and Amphlett, are the culprits I allude to. The former, in his poem of "Norbury Park," has many neat, and ſome highly poetical, lines; but it is eaſy to ſelect faulty paſſages from any work, and (contemptibly common-place!) to ring changes on the occaſions of particular pieces being written. In a few lines addreſſed by the author to his wife, they obſerve, with more ill-nature than wit, *if his muſe had been as coy as* ſhe appeared to be,

"How had he bleſs'd mankind, and reſcued us!"
YOUNG.

Pray, how were mankind to have been bleſſed by the coyneſs of his muſe? They were under no obligation to purchaſe his work, and, if ſo, *certainly not to read it!* N. Bloomfield had the misfortune to have an indiſcreet and indiſcriminating friend, who pours out his praiſe in ridiculous profuſion, in his old terms of *poetic ſpirit, force of colouring, energy, pathos,* and *vivifying life!!* This, as they juſtly obſerve, would certainly heighten the diſappointment of the reader; but it was not neceſſary to run into the other extreme, nor was it candid to expect any particular exactneſs of ſtyle, or correctneſs of metaphor, from a man, whoſe life had been conſumed in the deſtructive drudgery of buſineſs, and whoſe moments of ſtudy had been ſnatched in the intervals from toil. So much for the Monthly *in-Juſtice!* To candour, I preſume, they make no pretenſions; and we give them credit for their "concern" for young authors. They ſeem to be *concerned* leſt their readers ſhould think of purchaſing any works beſide their own!

White's "Cliſton Grove," and Amphlett's poem of "Invaſion," ſeem to have been taken up when they were in an ill humour; for old men are apt to be more frequently ill-humoured than young ones. They acknowledged, a month or two ago, *a conſtant reader for* 40 *years!* It is no wonder that in ſuch "long critical labours" they have had much "reſentment to encounter," and "lamentation to withſtand;" and that, at this time of life, they ſhould be frequently *out* of temper, after the repeated calls they muſt have had for that article. But lamentation was unworthy a young man of Mr. White's abilities; let him ſedulouſly purſue his ſtudies with the means which he poſſeſſes, and he will find more real ſatisfaction derived from his own independent exertion, than from the ſlippery connections of pride, or the capricious indulgences of patronage.

"Shakeſpeare and Burns from heav'n were ſent,
But ——— and ——— from college!"

In the poem of "Invaſion" are the following lines:

"Whim be my choice, with here and there a ſhade
Of graver thought, to give its moral aid;
For wit, I own it not, and have not time
To leaſh it in the hue and cry of rhyme:
I yield it all to you, ye profing elves;
Thoſe who expect it here have none themſelves!"

The

The Monthly Reviewers appear to have "expected" it, and quoted ſome ten or twelve couplets, in which they profeſs not to have found it. It would require little wit, methinks, to quote lines from any poem that ſhall be neither very witty nor very whimſical. The reviewers have certainly the advantage of the author here, for I look upon *them* to be exceſſively *whimſical* indeed! In a paſſage *neceſſarily deſcriptive*, they aſk whether the author means to be ſatirical or whimſical; and conclude with obſerving, that "ſuch verſifying is not the art of ſinking, but ſinking without art." Pray, Mr. Editor, to imitate their own expreſſion, is this the art of damning or damning without art? But enough of *damning* and *ſinking*. The Monthly Reviewers, in their remarks on poetry, are always ſevere, and frequently ridiculouſly faſtidious, and ſeem to have loſt, to uſe a line of Amphlett's,

"Their fire of fancy with their flow of blood."

An author has no means of retaliating againſt reviewers, except the expenſive one of pamphletizing them, which is ſimilar to a revenge propoſed by one of the ancients, who, when applied to by a gentleman for juſtice againſt a tyler, who had fallen from the top of a houſe on his relation and killed him, was adviſed to get on the houſe and fall on the tyler in return!! Of the writers mentioned in this letter I know nothing, except that Bloomfield is the poor taylor, whoſe buſineſs one day is to look ſharp about him to provide a dinner for the next: that White and Amphlett are two young men, and that the former, has, by almoſt unprecedented induſtry, and amid all the diſadvantages of poverty and diſtreſs, acquired a degree of knowledge uncommon for his age; and that Amphlett is a poor ſchoolmaſter, who teaches little boys to read for ſixpence per week, neither courting the countenance of the proud, nor heeding the contempt of the arrogant. Theſe circumſtances place the above writers in a very different ſituation from a lazy corpulent Reviewer, who takes in his learning with turtle and veniſon, and to whom he bears the ſame reſemblance as matter does to mind!

"SCAN."

MISCELLANEOUS

IRREVERENCE OF A VOLUNTEER CORPS.

TO THE EDITOR.

SIR,

AS I have always eſteemed your Review and Magazine to be a faithful monitor in the cauſe of loyalty and religion, I take the liberty of tranſmitting to you a circumſtance which the friends of both in this neighbourhood have contemplated with a mixture of pity and horror. It would be needleſs to repeat what has been enforced in your pages, that the principles of ſound loyalty are inſeparably allied to thoſe of religion, and that the honeſt defender of his King and country will, at the ſame time, bear true allegiance to the great Sovereign of heaven and earth. If the motives, which influence the exertions of the military man, be right, he will not think the favour and the aſſiſtance of Heaven ſuperfluous, or preſumptuouſly imagine, while

while he graſps the muſket, and wields the ſabre, that an arm of fleſh, or weapons of mortal temper, will inſure victory.

When the holy flame of patriotiſm was kindled by a conſciouſneſs of national danger, when every eye gleamed with indignation at the hoſtile menace, and every boſom beat high with generous impatience to confront the injuſtice, the inhumanity, the impiety of Frenchmen, it was natural to infer that this danger and this patriotic ardour would make us cherith with jealous regard every principle connected with the preſervation of our laws and our religion. When I looked upon our armies of volunteers, who, at the moment of alarm, ſtepped forward from the quiet purſuits of civil life, to protect with their lives what Frenchmen have wildly profaned and trampled upon, and what Engliſhmen yet profeſs to revere, I was ready to pronounce, that the cenſures of modern degeneracy and profligacy, ſometimes delivered from our pulpits, were mere declamation, and that the ſhrines of Britiſh piety and virtue were yet undefiled, and would long be guarded with undiminiſhed ſanctity. My mind is even now anxious to reject the ſuppoſition, that the patriotic ſpirit of my countrymen could ever manifeſt itſelf in a manner that ſeems to imitate the miſrule and irreligion of our enemies, rather than the decency and pious regularity of Britons.

Our newſpapers have been lately crowded with accounts of military aſſociations in defence of the country, of preſentation and conſecration of colours, of the orderly array, the eloquent harangue, and the devotional ſolemnity of the ſcene. And ſurely they were grateful to the feelings of all who love their country. I will alſo add, that, in my humble opinion, the impreſſive ſanctions of religion are not miſapplied upon ſuch occaſions. But, Mr. Editor, when I tell you how this ceremony has been abuſed, how ſomething like Atheiſtical irreverence has mingled with it, you will lament with me ſuch an incongruity of conduct with the principles and intereſts which they profeſs to defend. If inſtances, ſuch as the one I allude to, were to be frequent, our religion might bewail herſelf in the language of David: "If it had been an open enemy that had done me this diſhonour, I could have borne it; but when it is a companion, a familiar friend, (profeſſionally ſo at leaſt,) that magnified himſelf againſt me," theſe I feel to be wrongs of melancholy importance.

A day was announced for the preſentation and conſecration of colours, belonging to a numerous corps of volunteers, in a city formerly diſtinguiſhed for its attachment to to the cauſe of loyalty and religion. After the ceremony of preſentation, they marched with them to church to receive the benediction of their chaplain, and to hear a ſermon. I know not what the rules of military diſcipline may demand, (rules which, upon other occaſions, it *is well known* how ſcrupulouſly they have obſerved,) but I truſt they cannot demand a ſacrifice of all religious feeling, and annihilate at once the decent veneration which is due from ſoldiers, as well as citizens, to the Houſe of God. But, in this caſe, it was done, and, as it is ſaid, ſyſtematically, and by orders. You will ſuppoſe how every ſpectator was ſtruck with aſtoniſhment and diſguſt, when every volunteer, excepting one ſolitary inſtance, marched into the church covered, and continued ſo during the ſervice and the ſermon!!! With what ſenſations the miniſter could offer up the humble and joint ſupplications of ſuch a congregation, to the Sovereign Diſpoſer of the affairs of men, in that venerable fabric, or with what energy and effect their chaplain (a dignitary of our holy church as I am told) could exhort

beings

beings ſo little moved with any reverence for the duty or the place, I am utterly at a loſs to conjecture. But, without adverting to many other indignities and deeds of profanation, the confuſion, which muſt be expected from this diſorderly aſſemblage, in a great meaſure precluded all poſſibility of holy things reaching their ears or their hearts. The eloquence and the loyal effuſions of the preacher were therefore laviſhed in vain upon his worthy compatriots and fellow-ſoldiers, whatever a flattering newſpaper may report. I can only expreſs my wiſh, that they could have heard, and would have better obeyed the words of one of their hymns or ſongs, which I am informed was then ſung.

" Now again we'll crowd his temple,
Bow the knee before his Throne,
Plead the mercy he has promiſ'd,
Plead the name by which He's known," &c.

But from Britiſh patriotiſm, whenever it preſumes to excommunicate Britiſh piety, from all pride and hardneſs of heart, from all contempt of the houſe, the word, and the commandment of God, may the ſpirit of true wiſdom and ſuperior grace deliver us. B.

TO OUR READERS.

IT is our intention to prefix, by way of Preface, to our Appendix to the preſent Volume, which will appear on the 1ſt of June, a brief review of the political ſtate of Europe, which the readers of this Work will accept as a ſubſtitute for our monthly *Summary of Politics*.

TO CORRESPONDENTS.

A Suffolk Freeholder's Communication is received.
Anſwers to our other Correſpondents in our next.

APPENDIX

TO VOLUME XVII.

Voyage en Iſlande, fait par ordre de S. M. Danoiſe, contenant des Obſervations ſur les Mœurs et les Uſages des Habitans; une Deſcription des Lacs, Rivieres, Glaciers, Sources Chaudes et Volcans; des diverſes eſpeces de Terres, Pierres, Foſſiles et Petrefactions; des Animaux, Poiſſons, et Inſects, &c. &c. avec un Atlas; Traduit du Danois par Gauthier de Lapeyronie, Traducteur des Voyages de Pallas. A Paris, cher les freres Levrault, quai Malâquei; et a Straſbourg, chez les mêmes.

A Journey in Iceland, performed by order of his Daniſh Majeſty, containing Obſervations upon the Manners and Cuſtoms of the Inhabitants; a Deſcription of the Lakes, Rivers, Glaciers, Hot Springs, and Volcanoes; the different ſpecies of Earths, Stones, Foſſils, and Petrefactions; of Animals, Fiſh, Inſects, &c. &c. With an Atlas; tranſlated from the Daniſh, by Gauthier de Lapeyronie. Tranſlator of the Travels of Pallas. Lavrault, Paris, and Straſbourg. Five Vols. 8vo.

HIS Daniſh Majeſty deſiring to have a full and diſtinct knowledge of the Iſland of Iceland, which may juſtly be reckoned the moſt intereſting part of his poſſeſſions, both on account of the number of objects that it preſents to the ſcientific enquirer, and alſo from the circumſtance that it was one of the ſpots where learning found refuge when baniſhed from the reſt of Europe by the ſwarms of Barbarians who overran the Roman Empire, charged his Academy of Sciences to cauſe a ſurvey to be made of that iſland, of which hitherto the notions entertained were conſidered as extremely vague and imperfect.—To accompliſh the object deſired by his Majeſty, the Academy caſt their eyes upon two ſcientific gentlemen of the names of *Olaſſen* and *Povelſen*, the former of whom was born in Iceland, and the latter had reſided there in quality of firſt phyſician. From the obſervations of theſe two philoſophers, and ſome manuſcripts of other learned men, the work under conſideration was drawn up, under the auſpices of the King of Denmark, and the direction of his Academy of Sciences.—Minute details are here given of every object that can inſtruct, intereſt, or entertain, and hardly any thing is left to be deſired by readers of every deſcription. The plan adopted by the learned travellers, and a ſummary of the objects that engaged their attention, are as follow.

The whole iſland is divided into quarters, which are ſubdivided into diſtricts or bailiwicks, and juriſdictions. With reſpect to each

of theſe a deſcription is given: 1ſt, of their ſituation, extent, and diſtribution, the nature of the country, as well of thoſe parts which are *not* inhabited as of thoſe that are, the mountains, valleys, glaciers, volcanoes, rivers, lakes, ſprings, mineral waters, iſles, temperature of the climate, and the variety of the ſeaſons; 2d, of the nature of the ſoil, the different ſorts of earths, ſtones, minerals, foſſils, petrifactions, and other ſimilar objects; 3d, of the fertility of the countries, the meadows, graſs, plants, and their properties; 4th, of the inhabitants, their genius and conformation, the diſeaſes to which they are ſubject, their mode of life, induſtry, manners, ſciences, and arts; 5th, of animals of every kind, inſects and conchology; 6th, of the natural phenomena, ancient and modern: 7th, of the eſtabliſhments, and the improvements made, and that ſtill remain to be made; 8th, of the harbours of the iſland, and its commerce. The details on each of theſe ſubjects are full, intereſting, and inſtructive, but we are prevented from entering into them minutely by the narrow limits within which a review muſt neceſſarily be confined. The plan adopted in this work, of courſe, occaſions a multitude of repetitions. Inſtead, therefore, of following the travellers ſtep by ſtep, we ſhall, in order to prevent confuſion and *tædium*, depart from the order of the book as we ſee occaſion, ſelecting from abundance of curious matter what ſhall appear to be moſt important. In the deſcription of the different parts of the iſland, the book commences with one part of the Southern quarter, and concludes with the other parts of the ſame diviſion, but, for the ſake of connection, the whole of this quarter ſhall here be noticed together. The ſouthern diviſion or quarter of Iceland then contains the diſtricts of *Kioſar*, *Rangaarvalle*, *Aarnæs*, and *Guldbringe*. Minute details of the geographical diviſions of each quarter and diſtrict would be unintereſting to the general reader. We ſhall, therefore, only obſerve, with regard to the whole of the diviſion, that it preſents the figure of an irregular ſquare, of which the largeſt ſide next the ſea forms a line of about 25 geographical leagues in extent. The nature of the ſoil in this quarter is very various, as well as its *ſuperficies*. The diſtrict of *Rangaarvalle* is the moſt excellent as well as the moſt extenſive and beautiful. The ſoil is good, cloſe, dry, and covered with herbage, and, had it not been for the want of a ſufficient quantity of wood, might be reckoned the fineſt ſpot in Iceland; ſuch is the appearance of the inhabited part of this diſtrict, but that portion which is uninhabited preſents an aſpect hideous and barren: of the latter deſcription are thoſe mountainous regions adjacent to Mount *Hekla*, which were formerly inhabited, and formed a conſiderable canton. At preſent, however, nothing is ſeen there but ſand, duſt of pumice ſtone and cinders, with rocks and calcinated ſtone. From theſe horrible places come thoſe clouds of duſt called *Miſtur*, which, when the wind blows from the eaſt, deſolates the ſoil and paſturage of *Rangaarvalle*. The ſoil of the diſtrict of *Aarnæs* is low and marſhy, but comparatively fertile, as it is leſs expoſed to the action of ſubterraneous fire, and the ſhowers of aſhes. The diſtrict

of

of *Guldbringe* has been almoſt entirely ravaged and deſtroyed by rivers of *lava*, with which it was formerly inundated. Some pieces of excellent paſturage are found however between the mountains, and the parts next the ſea preſent to the view ſeveral well cultivated fields.—The inhabited part of the diſtrict of Kioſar is mountainous, but theſe mountains are interſperſed with ſuperb vallies and beautiful plains.—It is divided into ſeveral dioceſes and pariſhes. The greater part of the coaſt of this quarter has a ſandy bottom, and is peculiarly dangerous to mariners on account of its breakers, notwithſtanding which the people are very expert and courageous in fiſhing, though a great many lives are generally loſt in its proſecution.

The Weſtern quarter is divided into the diſtricts of *Borgarfiord*, *Sneesfiaelds-naes*, *Dale-Bordeſtrand*, *Iſefierd*, and *Strande-Seſſel*. In the diſtrict of Borgarfierd the paſturage is extremely good, perhaps more abundant than in any other part of the iſland. The ſea coaſt is very unequal, on accoont of a multitude of gulphs and bays, which have not as yet been diſtinctly marked in any chart. At ſome diſtance from the land there are a great many ſmall iſlands. The nature of the ſoil in this diſtrict is extremely varied, but the greater part of the low country is marſhy, ſo that in ſummer few paſſages are found practicable. It is full of lofty mountains, which, in general, form part of that grand chain of hills that divides Iceland into ſouth and north. From the tops of theſe hills are ſeen a vaſt number of glaciers, though none, except that of *Geitland*, properly belongs to this diſtrict. The greater part of the mountains appear to have been formed by ſubterraneous fire. The two moſt worthy of notice are the *Veſter-ſkardſheide* and Geitland. The former is lofty and very irregular in its form. The rocks of which it is compoſed are of ſtone transformed into the appearance of *lava* by the action of ſubterraneous fires, like a great part of the other mountains of Iceland. On the top there are ſeven pyramids, or rather ſeven chimnies of calcinated ſtone, that ſerve as vents to the volcanic flames. The largeſt is thirty-three feet deep, and eight feet wide at the bottom, but the opening at the top is only three feet wide. But the moſt extraordinary mountain of this diſtrict is that of Geitland, well known to every Icelander, both for its towering height, and for the immenſe *glacier* ſettled upon it. Among other traditions concerning this mountain, the natives believe, upon the authority of ſome of their annals, that in the middle of *Geitland* there is a deep valley, adorned with ſuperb meadows, and inhabited by a ſmall unknown colony. This valley is alſo, they ſay, ornamented with wood and the fineſt paſtures, which afford nouriſhment to flocks and herds of vaſt extent. The inhabitants they believe to be the deſcendants of the ancient banditti and giants. Our travellers happened to meet with an account of the journey of two eccleſiaſtics, who had the curioſity to viſit this *glacier*. This account ſtated that the writers had, towards the evening, arrived at an extenſive valley, ſituate in the *glacier*, but it was ſo deep that they could not perceive whether or not

it was covered with herbage, and the ſides leading to it ſo ſteep, that they could not venture to deſcend.

Our travellers reſolved to viſit this *glacier*, not, as they obſerve, with the expectation of finding any extraordinary race of men, but in compliance with the advice of the academy, which inſtructed them to examine ſome of theſe wonderful edifices of nature, with the moſt ſcrupulous attention. An account of their journey to the ſummit of *Geitland* is then given, with a detailed deſcription of the various objects that came under their view in this hazardous enterprize. There are a great many caverns in Iceland that afford indubitable proofs of the action of ſubterraneous fire. The moſt remarkable and beſt known is that of *Sourther*, in the diſtrict of Borgarfiord.

This cavern, according to the prevailing belief among the people, was the reſidence of a giant called *Sourtour*, from whom it derived its name, and afterwards became the haunt of thieves and robbers. After their return from Geitland, our travellers reſolved to examine this cavern, which reſolution they executed, much againſt the inclination of the inhabitants, who aſſerted that it was now inhabited by evil ſpirits, who would not fail to puniſh the audacious curioſity of thoſe who ſhould diſturb them in their retreat. Several holes from above ſerved fortunately to admit the air, ſo that, with the help of torches, a tolerably minute examination was practicable. It is impoſſible for us here to enter upon details, and therefore we ſhall only obſerve that in general the cavern was formed of thoſe ſtones that appear to have been melted into *lava* by the action of ſubterraneous fires, a ſpecies of ſtone that is almoſt every where to be found in Iceland. No piece of armour, money, or any thing elſe was found that could lead to a concluſion that the cavern had ever been penetrated completely before that time.

Conſidering the attention generally paid by the Icelanders to the preſervation of ſome traces of remarkable events that happen among them, it appears aſtoniſhing that no greater number of ancient inſcriptions are to be found in the iſland. That which is found at *Borg* is the moſt ancient, and we ſhall tranſcribe the deſcription given of it by the travellers themſelves.

"This inſcription is written on a ſtone brought to the place from the mountain of *Baula*, being a piece of that rock of a baſaltic nature of which the mountain is for the moſt part compoſed. * * * * * The characters are ſo much worn out that it was with extreme difficulty they could be recognized, which difficulty was increaſed by the circumſtance of the ſtone being broken into three pieces. The principal inſcription is remarkable for its ſimplicity. It is in large Runic characters: *Her lige Harl Kartan*—"Here lies Charles Kartan." After this are placed three ſtraight lines, but ſo much worn out that they could not be decyphered, and as for the reſt they appear only to have been initial letters of words. It is however conjectured that theſe are the words intended, *Firi svik af saari deydi*—"He died of the wounds given him by an aſſaſſin." This *Kartan* was deſcended by the father's ſide from blood royal, ſince his father was *Olaf*, ſurnamed

Pau,

Pau, on account of his beauty and magnificence. His mother was ſiſter to *Myr Kiartan*, King of Iceland; his hiſtory repreſents him as a man of uncommon ſkill in medicine, and adds, that he ſurpaſſed all his cotemporaries in the arts that flouriſhed in theſe remote times. He made a voyage to Norway, where he was well received by the king *Oluf Tryggeſen*, who converted him to the Chriſtian religion. He propoſed to him to remain at his court, and offered him one of the principal places in his kingdom; but *Kiarton* preferred returning to Iceland, where, at the inſtigation of a woman of condition, he was aſſaſſinated by ſome of his friends near *Svined al* in the diſtrict of *Dale*. He died in 1003. It is ſaid that before he fell under the repeated blows of his aſſaſſins, he defended himſelf for a long time with extraordinary valour. As the church of *Borg* was the neareſt, he was carried there and buried. *Snorre Starleſon*, and other hiſtorians of Iceland, mention ſeveral particulars of the life of this *Kartan!*"

The diſtrict of *Sneefiaelds-naes*, another ſubdiviſion of this quarter, received its name from its form bearing a conſiderable reſemblance to that of a promontory. The little iſlands of this coaſt are not inhabited. It abounds in metals and foſſils, particularly in that ſort of ſtone formed by volcanic matter, which is common over all Iceland, in mineral waters, mountains, rocks, and caverns, that appear to have been the vents of volcanoes. But the remarkable object in this diſtrict is the mountain of *Werſter Joekkel*, which, with a variety of ſmaller hills, contains the *glacier* of *Scheneaſiæld*. This is reckoned the higheſt mountain in Iceland, on which account our travellers reſolved to aſcend to its ſummit, notwithſtanding the efforts of the inhabitants to diſſuade them, by relating many dreadful ſtories of the puniſhment inflicted by ſpirits and phantoms upon all who made this raſh attempt. With great difficulty they accompliſhed their object, and a particular deſcription is given of whatever remarkable appearances they met with; ſuch as the foſſils, the formation and appearance of the glacier, the height of the mountain, the degree of cold on the top, the caverns, and appearances in the atmoſphere. The inhabitants of this diſtrict tell a variety of fabulous ſtories, connected with ſeveral objects that are found in it, upon the authority of ſome of their annals, which abound in the marvellous. From the mountainous and rocky nature of this diſtrict, and the ravages of volcanic matter, the portion which is inhabited is comparatively ſmall. That ſmall portion however is fertile, and abounds in excellent paſturage.

The diſtricts of *Dale Bordeſtrande-Iſefiord* and *Strande Syſſel*, form the remaining part of the weſtern quarter. The deſcription of theſe is particularly minute, and occupies a great part of the ſecond, and the whole of the third volume. A variety of details is given reſpecting the nature of the country, its minerals, foſſils, plants, animals, inhabitants, their manner of life, their fiſheries and labours of every kind, their amuſements, ſuperſtitious cuſtoms, and the antiquities and phenomena of the diſtrict. From the prodigious number of facts related reſpecting each of theſe ſubjects, we deſpair of conveying any thing like a full and juſt view of this part of the book to the reader

by any ſummary or extract. It is impoſſible for us, however, to omit mentioning the petrified ebony wood of Iceland, *(lignum ſucco minerali inſalitum, condenſatumque*, or, according to Wormius, *ebenum foſſile Iſlandicum)* which has always attracted the attention of naturaliſts as a ſingular curioſity of its kind. This is a bed of petrified wood in the middle, between ſeveral beds of rocks above and below. Our travellers are of opinion that this muſt have been once a foreſt of ebony, and we agree in the juſtneſs of that opinion, as it appears impoſſible to account for this phenomenon upon any other ſuppoſition. Still a difficulty occurs; how came this wood to be petrified, but above all how came it to be covered with ſeveral compact beds of ſolid rocks, to the height of 60 or a 100 fathoms? This can only be accounted for upon the ſuppoſition, that the phenomenon was occaſioned by ſome terrible convulſion of the earth produced by ſubterraneous fires. This opinion we think much more rational than that of *Wormius*, a celebrated naturaliſt, who, ſtaggered by the difficulty of the ſuppoſition that wood could have been placed in ſuch a ſituation, concluded that there in fact had never been a wood there, and that the whole was a mere *luſus naturæ*. This concluſion, drawn in direct contradiction to the moſt palpable appearances, for the leaves, branches, fibres, knobs, &c. &c. are, though in a petrified ſtate, diſtinctly viſible, as well as contrary to experience and analogy, we think much more difficult to be admitted, than the ſuppoſition already ſuggeſted. Beſides, when it is conſidered what aſtoniſhing changes have been produced in many inſtances in Iceland by the awful convulſions of the earth occaſioned by ſubterraneous fires, the opinion which we have referred to will not appear ſo extravagant; and this opinion is moreover corroborated by the evident traces of the action of volcano, which the rock itſelf exhibits through the whole of its extent. This petrified wood is often uſed by the inhabitants as a medicine, eſpecially againſt ſpaſms in the bowels, and ſometimes alſo, as fuel. The face of the country in theſe diſtricts is very unequal, but in ſome parts the paſturage is ſo good that the ſheep can eaſily ſubſiſt upon it, even in winter.

The Northern quarter of Iceland comprehends the diſtricts of *Hunevand*, *Hegrenæſſvadle*, and Thingoer. This quarter in point of cultivation is the moſt important in Iceland, and the population is more numerous than that of any other quarter, except the ſouthern. The face of the country is here beautifully diverſifyed with gulphs, vallies, promontories, defiles, and mountains, which are volcanic. The inhabitants are ſometimes in great danger from the pieces of rock that are looſened by the action of ſubterraneous fires from the mountains, and ruſh down into the plain, carrying every thing before them. Our travellers have given a detail of the diviſions; qualities of the ſoil, and the natural curioſities of this quarter, though in rather a more curſory manner than in the laſt. The moſt remarkable of theſe curioſities is the mountain of *Hveravalle*, in the canton of *Skakefiord*, famous over all Iceland under the name of *the bellowing Hill.*—

Having

Having heard many particulars reſpecting this hill, eſpecially concerning its ſingular property of ſending forth a bellowing noiſe, which was heard at a great diſtance, and the accounts given by the inhabitants, who were afraid to approach it, not being ſatisfactory, they reſolved to viſit it, and their narrative is as follows.

"On the 18th of September, as we paſſed in view of this hill, we diſcovered at a diſtance a thick ſmoke that proceeded from it, and roſe to a great height in the air. When we came within the diſtance of a quarter of a league; we obſerved diſtinctly that the ſmoke was exhaled from three different places, and heard, as from afar, a noiſe reſembling the roaring of a lion, but accompanied with a whiſtling, that ſounded in a manner the moſt piercing to our ears. Our horſes were ſcared, erected their ears, and it was with conſiderable difficulty we could make them advance. At laſt we were obliged to diſmount, and leave them at ſome diſtance, and perform the reſt of our journey on foot. The firſt object that arreſted our attention was a white round little hill, from whence the ſmoke iſſued with impetuoſity by three narrow winding apertures, which occaſioned the whiſtling. Theſe ſmall openings were about two inches in diameter; the borders were of a red colour, mixed with white and green. We endeavoured to ſound them, but were unable, on account of their ſinuoſity. The little ſtones which we threw into them were inſtantly forced out, and the flat ſtones with which we attempted to cover the mouths of the apertures were immediately driven away by the preſſure of the ſmoke. While we ſtood near them, it was impoſſible for us to hear ourſelves even when calling out as loudly as we could. In other reſpects *Hveravalle* is a large valley full of herbage, and might be inhabited were it not for its height and its poſition. On the north of the glacier of *Bald Jokul*, we ſaw ſeveral ſwans ſwimming near the bellowing hill, and in a rivulet that flows at no great diſtance we obſerved ſome trout. The ground here is never frozen in winter, on account of the ſubterraneous fires, the heat of which we very ſenſibly felt. Near the hill are three large hot-ſprings, where we perceived a great many petrifactions."

This quarter, notwithſtanding its northern ſituation, is very fertile in paſturage, and produces plants in abundance. The petrified ebony wood is alſo found here in conſiderable quantities. In the diſtrict of *Hunevande*, in this diviſion, the art of printing introduced into Iceland, in 1543, by a Swediſh prieſt, called *John Matthieſon*, was firſt exerciſed. A human ſkeleton, dug up in 1748, in the preſbytery of *Rargenil*, was ſhewn to our travellers. The bones were large and ſtrong, and ſeemed to have belonged to a perſon of more than ordinary ſize. This ſkeleton, from ſome particulars in the annals of Iceland, appeared to be above 800 years old.

A terrible and deſtructive meteor was ſeen in the year 1730, which often fell ſuddenly upon the people and inſtantly killed thoſe who came within the ſphere of its influence. The inhabitants called it the *Spirit of Satan*, and the clergyman of the diſtrict ordered public prayers to be offered up, and Divine Service to be celebrated, with a view to avert this dreadful viſitation. Since the year 1735 it has never appeared, which the inhabitants aſcribe to the influence of their devotions.

The Eaſtern quarter of Iceland is divided into the diſtricts of *Mule* and *Skaſtefield*. Its extent, including the mountains and ſandy deſerts, is very conſiderable, but the proportion which is cultivated and inhabited is exceedingly ſmall. This quarter is the moſt mountainous of all the diviſions of Iceland, eſpecially the diſtrict of *Skaftefield*, which, excepting a few ſpots on the eaſt and weſt of it, preſents little elſe than volcanoes and plains of ſand, pumice-ſtone, and cinders. The ſoil of the diſtrict of *Mule* is leſs barren, as the glaciers are not ſo numerous, and conſequently the rivers that flow from them do not occaſion thoſe terrible devaſtations that are often produced in the preceding diſtrict. Moſt of the mountains vomit flames and water at the ſame time. In this reſpect the mountains of *Katlegieſa* ſtands conſpicuous. An account of its eruption in the year 1755, which ſeemed to the inhabitants to threaten the deſtruction of the whole iſland, is given by our travellers: "This eruption was announced and accompanied by frequent and oft-repeated ſhocks of an earthquake, which continued for ſeveral days. The mountain emitted pillars of flame and water alternately, while the earth ſhook in a dreadful manner, and loud and deep claps of ſubterraneous thunder ſucceeded each other without intermiſſion. Torrents of water ruſhed with the moſt dreadful violence from the mountain, carrying along with them little mountains of ice, in which enormous rocks were fixed of the ſize of ordinary houſes." The nature and properties of this water, and of the ſtones thrown from the crater of the volcano, are here deſcribed, together with ſeveral other particulars, which our limits preclude us from noticing The prodigious quantity of fire emitted from the volcano, gave the heavens the appearance of being in flames, and the inhabitants, in ſtupid conſternation, believed the moment of univerſal deſtruction was come. The effects of this eruption are then ſtated, one of the chief of which was the complete devaſtation of all the places in the neighbourhood by means of the torrents, and the ſhowers of ſand and aſhes that fell for a great way round. In this part of the book, a great many intereſting details are to be found relative to the nature, origin, and formation of glaciers in general, with ſeveral facts connected with the glaciers of this quarter in particular. The fourth volume concludes with a deſcription of the minerals, foſſils, plants, and animals of this diviſion.

The fifth and laſt volume is employed in deſcribing thoſe parts of the ſouthern quarter, which were laſt viſited by our travellers. The objects which occupied their attention in theſe diſtricts were in general the ſame as thoſe deſcribed in treating of the other quarters. The diſtrict of *Rangaarvalle* is particularly remarkable, on account of its terrible volcano. The well-informed reader will immediately perceive that we allude to Mount *Hekla*, ſo famous both among the natives, and all the civilized nations of the world. The height and ſize of this mountain, however, are trifling, compared with many others in different parts of the iſland; but the dreadful grandeur of its eruptions, the terrible and extended devaſtation which it has ſpread around

it,

it, have conferred upon it a terrific ſuperiority. The environs of Mount *Hekla* preſent a diſmal ſpectacle of wide-ſpread deſolation. The neighbouring country, once the fineſt in Iceland, is partly inundated with rivers of melted ſtone, partly buried under the volcanic matter, and covered with pumice-ſtone, cinders, and ſand. Neither plant nor herb is to be ſeen for two leagues round the mountain, as the ſoil conſiſts of ſcoriated earth, with red and black pumice-ſtone reduced to aſhes. Our travellers obſerve, that they found great difficulty in aſcending, as the rocks, from the action of the fire, were in general ready to crumble in pieces under their feet. From this circumſtance an idea may be conceived of the intenſity of the heat, which has in a manner conſumed the whole mountain, ſo that, if the volcano burns with great fury for any long time, the whole of Mount Hekla will become a heap of cinders. From the fact that Hekla in Iceland, and Etna in Sicily, generally burn at the ſame time, it has been preſumed by ſome learned men, that there is a ſecret communication between them. It is more probable, however, that there are communications between Mount Hekla and the other volcanoes and glaciers of Iceland, and that all of them are connected with the ſea, which accounts for the prodigious quantity of water that is generally thrown up along with the fire. The intervals between the eruptions of Mount Hekla are very unequal, being two, five, or ten years, and ſometimes even ſixty. Upwards of ſeventy years have elapſed ſince the laſt eruption, on which account the inhabitants of that part of the iſland live in conſtant terror, leſt the next eruption ſhould, from the length of the intervening ſpace, be more terrible than any of the preceding. The circumference of this mountain is from three to four leagues, and its height above the level of the ſand, at the bottom of the rampart of lava, about three thouſand feet. Its elevation above the level of the ſea has not yet been diſtinctly aſcertained. It is not ſurpriſing that the horrific nature of this place ſhould have given occaſion to many ſuperſtitious notions concerning it among the vulgar. The generality of the people are of opinion that the mountain is guarded by birds with iron bills, and that theſe frightful places are the abodes of damned ſpirits.

With regard to the character of the people of Iceland, it varies a good deal according to their ſituation. In general, however, they are ſimple, virtuous, and faithful, though not without many exceptions, eſpecially among the inhabitants of the ſea coaſt, whoſe manners are in ſeveral places extremely corrupted. Their conſtitutions are in general robuſt and healthy, and their bodies well formed, and of the middle ſize, excepting, however, thoſe whoſe common occupation is fiſhing, among whom the nature of their employment ſerves to produce diſeaſe and decrepitude. The general occupation of the inhabitants of Iceland is fiſhing or rearing of cattle, and their food, therefore, principally conſiſts in fiſh, fleſh, and milk, prepared in a variety of ways. Their commerce of exportation, as may be eaſily concluded, conſiſts chiefly of fiſh, cattle, and cheeſe, with occaſionally

wood

wood and metals. Their principal domeſtic animals are horſes, cows, and ſheep. The inhabitants of Iceland are fond of play, and are well verſed in ſeveral difficult games, eſpecially that of cheſs, which they manage with uncommon ſkill. Their principal amuſement during the winter is reading the hiſtory of Iceland, the various changes the country has undergone ſince it was firſt peopled from Norway, and the actions and lives of their moſt celebrated men. They are remarkably ſuperſtitious, and firm believers in the power of magic, which has, however, of late fallen into diſrepute among them. This, as well as the hypochondriaciſm to which they are extremely ſubject, may be conſidered as the effect of the gloomy nature of the country.

Without entering any farther into the ſubject of theſe volumes, which contain a prodigious multitude of facts, related in a detailed and ſcattered form, and of which, therefore, it is difficult to give even a general view; we may obſerve, upon the whole, that in this work the inveſtigation of Iceland is ſo complete, and the details are ſo minute and various, that little more remains to be done by travellers, or to be deſired by readers, of whatever deſcription they may be. As objects of the ſame nature muſt frequently be found in different places, it will be evident from the plan of the work, that to the foreign reader the ſameneſs and minuteneſs of many parts of the book muſt be tedious and tireſome. But we muſt judge of the work by the manner in which the compilers executed the object which they had in view. This was to give as complete a view as poſſible of every object in Iceland, that could be of importance for the Daniſh government to know. To execute this plan, therefore, required the moſt minute and particular detail, both of different objects, and of the different local ſituations occupied by each. Judging of the book upon this principle, then, it certainly deſerves very high praiſe, as it contains a fund of amuſement and inſtruction, not to be met with in any other publication on the ſame ſubject. The ſtyle is ſimple and perſpicuous, but neither mean nor inelegant; and, as a collection of intereſting facts, relative to the natural hiſtory of Iceland, the work may, upon the whole, be ſaid to ſtand unrivalled.

D'Ivernois's *Five Promiſes, &c.*

(Concluded from Vol. XVI. *P.* 473.*)*

IN our laſt appendix we gave a brief ſketch of the "introduction" to this intereſting publication, the body of which we ſhall now proceed to analyſe. Previous to his ſpecification of the five promiſes which the Corſican uſurper has broken, the author enters into ſome preliminary obſervations on the actual ſtate of the French republic, in which he ſhews that all the merit aſcribed, by the Conſular paraſites, to the change which has taken place ſince the uſurpation of the ſupreme power by Buonaparté, is imputable only to the deviation from

from republican manners and laws, in order to approximate to ancient monarchical cuſtoms and eſtabliſhments.

" If order and a regular police again begin to prevail in moſt of the provinces; if factions are in chains and fetters; if vagabonds and crimes viſibly diminiſh throughout France, it is becauſe Bonaparte (Buonaparté) has already reſcued them from the evils of a divided and attenuated power, by reſtoring at the head of each of them an *intendant*, who, under the name of *prefect*, brings all things back to royalty, and receives, in the name of the ſupreme head of the ſtate, the ſubmiſſion and homage due to his archetype. The more theſe new governors have aſſumed, like their maſter, the imperious tone of command, the more implicit has been the obedience of the governed, and the greater has been the extent, the promptitude, and the energy of their power.

Sir Francis traces this approximation to the conſtitution of the old monarchy of France, through various other branches of the adminiſtration; ſo that the merit aſcribed to the uſurper, it ſeems, is founded ſolely on his *perjury*, for having *ſworn*, and that repeatedly, to preſerve the *republic* one and indiviſible, and its baſis *liberty* and *equality*, every departure from the ſpirit and forms of republicaniſm, every violation of liberty and equality, is a breach of his oath, an act of deliberate perjury. But perjury is a peccadillo, in a man who has ſuch monſtrous crimes to anſwer for, as Buonaparté has. The author admits, that the reſtrictions which he has impoſed on the preſs were, in many reſpects, neceſſary, for he contends, that the ſame degree of freedom, in that reſpect, which Britons enjoy, would be fatal to the French government, whether monarchical or republican.

" I mean not, however, to aſſert, that the miniſters of the Conſul do not extend too far the inquiſitorial *ſurveillance* they have arrogated over the preſs. The regulation, which *charges* his prefects with *the examination and approbation of the paſtoral letters and other papers iſſued by the biſhops or their vicars*, appears to me as great and as unneceſſary an outrage on the rights of the church and of religion, as the edict of the King of Etruria, giving his biſhops the power of *examining* all books imported or printed in his dominions, *on any ſubject whatever*, is to philoſophy and ſcience. Of this edict the Firſt Conſul's official paper made a ſubject of reproach to that monarch, complaining, that *this ſtep was a ſatire upon France*. It will now be eaſy for Tuſcany to retort the charge, by ſaying, that this new regulation of the Conſul is a *ſatire* upon that edict. But it is difficult to determine, which of the two is the ſevereſt ſatire on the *age of Bonaparte*. Far be it from me, however, to palliate theſe extravagances, while juſtifying the French government for having placed all the journaliſts under the eye and rod of the police. Still leſs would I deny, that the latter abuſe their power to a moſt ſtriking degree. But, in ſo delicate a juriſdiction, it would be almoſt as impracticable for them to adhere to a juſt medium, as it is for the writers they are employed to reſtrain. The chief point is, to weigh the individual abuſes of the right of cenſure againſt the extenſive abuſes it prevents, and to determine which is, in the preſent ſtate of affairs, the leaſt crying evil."

We agree with Sir Francis, that experience has ſhewn the danger of

of intruſting Frenchmen with the ſame portion of liberty which Britons enjoy; and, whatever our *philanthropiſts* may ſay, however our *Whigs* may ſnarl, we contend that it is neceſſary, as well for their own happineſs, as for the tranquillity of their neighbours, that they ſhould be ruled with a rod of iron. We do not, therefore, condemn Buonaparté, merely becauſe he *ſo* rules them, but becauſe, in ſo ruling them, he is guilty of perjury, and of treaſon, againſt that *ſovereignty of the people* which he has again and again recognized, and becauſe he has the deteſtable hypocriſy to inſult mankind, by having *liberty and equality* inceſſantly in his mouth, and by ſtill placing them at the head of his military laws, his deſpotic mandates, and his tyrannical decrees.

"But let not Bonaparte deceive himſelf. It is only by rendering the yoke of cenſure to which he has ſubjected them extremely light, that he can hope it will be endured. He will be greatly miſtaken, if he eſtimates the future docility of the French by their preſent temporary laſſitude, or if he ſuffers himſelf to be intoxicated by the innumerable addreſſes that ſupplicate him to conſult his *power* alone. Perhaps he will not be able to retain that power, unleſs he conceal the hand that wields it with more care than he has hitherto employed, diſguiſe his authority without relaxing from its energy, and inceſſantly guide himſelf by the maxim enforced by Galba to Piſo, which is ſo peculiarly applicable to the nation that have placed their deſtiny in his hands: '*Imperaturus es hominibus, qui nec totam ſervitutem pati poſſunt, nec totam libertatem.*"

Sir Francis next alludes to Buonaparté's conduct to the blacks, which, however, he afterwards diſcuſſes more at large.

"Some men upbraid him with having promiſed them liberty; others, with having retracted that promiſe. It is too true, that immediately after his return from Saint Cloud, and before his revolutionary enthuſiaſm had ſubſided, he wrote to them with his own hand, *Brave Blacks,* REMEMBER *that the French nation* RECOGNIZES *your* LIBERTY *and the* EQUALITY *of your rights.* It is no leſs true, however, that two years after, Bonaparte himſelf did not *remember* it. For not content with pardoning the iſles of France and Reunion, which, in ſpite of his leſſons, had perſiſted in *not recognizing the equality* of their negroes, he even called this diſobedience an *act of fidelity,* for which he rewarded them, by declaring they had no longer any cauſe to fear, that the mother country would *enact the ſlavery of the whites by giving liberty to the blacks.—Martinico has preſerved ſlavery,* he added, *and ſlavery ſhall be there preſerved.* This was the groſſeſt outrage that had been uttered againſt the declaration of the rights of man. But as not one of the legiſlators he was addreſſing appeared to take the leaſt exception, it is evident they at length perceived, that the rights of property, and the imperious neceſſity of local circumſtance, are ſtill more impreſcriptible than what were but the other day characteriſed as *eternal principles.* No doubt many of them murmur in ſecret at this proceeding of the Conſul; but would he have acted more wiſely, had he declared, like one of his predeceſſors, *Perish our colonies, if but the* (grand) *principles remain!* In fact, his firſt error was the letter he wrote to the negroes; yet, when he thus ſacrificed his pride to the intereſts of the colonies, this inconſiſtency but gave him a new claim to the gratitude of France; nor did it perhaps require leſs courage, than he diſplayed in his moſt hard-fought battles. But unfortunately the error we are ſpeaking

ing of is neither the laſt nor the greateſt he has to reproach himſelf with toward St. Domingo, as we ſhall ſoon have occaſion to perceive."

After theſe previous remarks, our author proceeds to ſpecify "the five grand promiſes," which are the principal objects of his diſcuſſion, viz.

"To found his government on the *ſacred rights of property*, and put an end to all meaſures of confiſcation;—to *reſpect*, and *cauſe to be reſpected* at home, the conſtitution of the year VIII;—to *conquer peace* abroad, without ever *abuſing his victories in order to riſe in his pretenſions*, or *aggrandize* France beyond the limits aſſigned her by nature;—to *eſtabliſh* the peace of the republic, and the happineſs of Europe, on the *faith of treaties*, without interfering in the domeſtic affairs of other nations;—and, laſtly, to *reſtore the public credit* by an inviolable fidelity to all the engagements of the ſtate.—I ſhall take a view of each in ſucceſſion."

Our author conſiders his *obſervance* of theſe reſpective promiſes in the order in which he has arranged them. The firſt, "reſpect for property," is certainly not the leaſt important. Sir Francis ſhews how this promiſe has been obſerved, in reſpect of the emigrants, whoſe names have been eraſed from the fatal liſt of proſcription. It had hitherto been a maxim even with all the republican rulers themſelves, that every ſuch perſon reſumed, by the act of eraſure, "as of full right, the poſſeſſion of all his unſold ſequeſtrated property." But it was reſerved for Buonaparté to exceed the tyranny of Robeſpierre himſelf, by depriving thoſe emigrants, his mercy to whom has been ſo loudly vaunted by his paraſites, of the only part of their property, almoſt, that remained unſold, the *foreſts*. What no preceding tyrant had dared to do, he has done, by decreeing, "that, *under no pretext whatever, ſhould the ſequeſtrations be taken off!*" Our author then quotes ſome other Conſular mandates equally tyrannical, in reſpect of the emigrants, and remarks:

"Thus, this pretended *definitive eraſure*, ſo ardently deſired, and by ſome ſo dearly purchaſed, does not amount even to a political white-waſhing. On the one hand, the ſequeſtration of their unſold foreſts is continued, as if they were ſtill charged with having unlawfully emigrated; on the other, a profound ſilence is obſerved relative to the promiſed *indemnities*, by which is evidently meant, that this promiſe is retracted. Laſtly, their perſons are placed *en ſurveillance*, that is to ſay, under the pains and penalties of the accuſation, from which they have been exonerated. Incredible as it may appear, many prefects, and almoſt all the new archbiſhops and biſhops, *definitively* eraſed previous to the act of amneſty, are ſubjected to this *ſurveillance*, of which the conſequence is no leſs than a chance of being legally baniſhed from their dioceſes, and even, *ſhould circumſtances require*, deported in maſs to Cayenne, provided the council of ſtate have *heard* the order for their deportation *read*. I doubt much, if the Pope, when he ſigned the concordat, underſtood it in this ſenſe; and perhaps he alluded to this explanatory article, when he complained to his cardinals, that *other articles, of which he knew nothing*, were at the ſame time publiſhed in France. But, with regard to the French who had been definitively eraſed during the eighteen preceding

ceding months, it will be admitted, that the Conſul's miniſter did not deceive them, when, at the very time he invited them to come and prove their innocence, he appriſed them, that the hopes with which they flattered themſelves would, to them, prove a *deceitful illusion.*

" Theſe are the principal points of this act of amneſty, intended, if we may believe the preamble, *to substitute indulgence for severity, and to dispose every heart to an oblivion of the past.*"

Such are the tender mercies of an uſurping tyrant! But this is not the only inſtance in which Buonaparté has left his predeceſſors far behind in the race of tyranny.

" To form an accurate idea of the new ſpecies of expropriation of which I am now to ſpeak, we muſt go back to the famous decree of the year III, which, under the name of right of *pre-succession*, took from every father or aſcendant of an emigrant, *and in the lifetime* of the former, that portion of the inheritance, which, *after his death*, would eventually have deſcended to the emigrant, had the latter not quitted France.

" Obſerve, that this decree, unprecedented in the annals of hiſtory, and the firſt conception of which entirely belongs to the French republic, took no account, whether the father thus deſpoiled of his property was a republican or a royaliſt; nor whether he was likely to have other children, ſubſequent to the partition, who would then have an equal right to ſhare his patrimony. Hence this law was generally deemed ſo atrocious, that the Directory themſelves only dared to put it in force with conſiderable modifications. Whether through weakneſs, or fear of making enemies, or perhaps from a feeling of juſtice toward thoſe Frenchmen, who, though fathers of emigrated royaliſts, were themſelves true republicans, they ſcarcely enforced their right of pre-ſucceſſion, except againſt a few marked families, and where the magnitnde of the inheritance to be divided tempted them to brave the odium of an act, which puniſhed the fathers for the pretended crimes of their children.

" The Conſular government is the firſt that has proceeded, without exception, as without remorſe, to theſe partitions of pre-ſucceſſion; and its activity, in this reſpect, has been ſo ſucceſsful, that this is the only branch of the revenue that has yielded, in the year VIII, more than its eſtimated produce. I am ſorry I cannot aſcertain the ſpecific amount; but it was preciſely to conceal this, that the public accounts only ſtate, in one *grand total*, the ſums received by the Régie de l'enrégiſtrement, which was charged, among other objects, with the management of theſe partitions. We ſhall preſently ſee, that, at the period when the amneſty was granted to the proſcribed, there only remained to be ſhared with their families a few eſtates, either too ſmall to be divided, or declared incapable of partition by the *experts* appointed to ſurvey them. Under theſe circumſtances, the miniſter of finance ſeems to have been convinced, not only that this impure ſtream was nearly exhauſted, but that to purſue it any longer would be to ſacrifice, without advantage, the duties of enrégiſtrement*, which the treaſury would have received on many eſtates, the ſale of which was ſuſpended for no other reaſon, than becauſe thoſe, who would otherwiſe be tempted to purchaſe,

" * A percentage on all transfers of property, whether by deſcent or ſale. *T.*"

were

were fearful of being ſooner or later involved in the intricacies and ſnares of pre-ſucceſſion; for in April 1802, that miniſter propoſed, if not to relinquiſh all further partitions, at leaſt to mitigate their injuſtice, by promiſing compenſations to the families who ſhould have other children after the partition. Never, indeed, was propoſal more juſt; for there already exiſts a pretty numerous claſs of little *republicoles*, as they are called, born upon the ſoil of the republic, who, though ſprung from parents that have never left it, are notwithſtanding half diſinherited, by her laws, for the crime of emigration: Queis prius injuria quam vita certa eſſet.

" The privy council, however, to whom Bonaparte referred this propoſal, decided as follows: 'The projet of an arrêté, propoſed by the miniſter, is contrary to the law of the 9th of Floreal, in the year III. The partition of pre-ſucceſſion, eſtabliſhed by that law, is in fact a final compromiſe between the aſcendant and the republic; conſequently, whatever events may have taken place ſubſequent to the completion of the partition, whether thoſe who were accuſed of emigration have obtained their definitive eraſure or not, *the whole is conſummated for ever*; and, let what will happen, neither party has any thing to demand of the other.'

" So far we have no cauſe for ſurpriſe; and thoſe muſt have groſsly deceived themſelves, who could cheriſh a hope of inducing the treaſury to relinquiſh a partition that was conſummated. Still leſs ought we to be ſurpriſed, that the act of amneſty, which was paſſed a few days after, ſtipulated, that thoſe who ſhall take the benefit of it, *ſhall not in any caſe, or under any pretext, attack the partitions of pre-ſucceſſion.*

" Had the Conſular government confined themſelves to not giving up any portion of the prey that had already been ſold, and its produce expended, we could only have lamented their poverty, and its calamitous effects. But we ſhall preſently ſee, that they purſued the reſidue of this prey with unprecedented rapacity. Will it be believed, that, becauſe the few landed eſtates on which they have ſome claim of pre-ſucceſſion are not *ſuſceptible of partition*, they have cauſed them to be declared *ſuſceptible of ſale*; ſo that, in lieu of taking, for inſtance, ten acres from an eſtate of fifty, they ſell the whole eſtate! Such is the only modification Bonaparte has conſented, in the year X, to apply to the law which Robeſpierre had procured in the year III. The following is the new decree, which no one, indeed, could have comprehended without theſe introductory explanations. It forms the tenth article of the new revenue laws, ſanctioned in May 1802, for the improvement of the finances of the current year.

" The landed eſtates, of which the republic has poſſeſſion *in right of partition*, and which ſhall be declared not to be ſuſceptible of partition, ſhall be *ſold in totality*, and with the ſame forms, and under the ſame *conditions*, as thoſe eſtates, the whole of which belong to it without participation of individuals; and the co-proprietors ſhall receive, at the periods appointed, their portion of the purchaſe-money.'

" The *conditions* alluded to are, firſt, to find buyers, who will give *ten years purchaſe*, engaging to pay for them by five inſtalments within the ſpace of four years; ſecondly, that the purchaſers ſhall themſelves pay to the individual expropriated his ſhare of the purchaſe-money. It was felt, it ſeems, that, if the money were paid into the national treaſury, the expropriated would run a riſk of never receiving a farthing; and, therefore, by ſpecial favour, they are allowed to become the direct creditors of the purchaſes, to whom their eſtates are to be transferred.

" To

" To form an idea of the deplorable ſituation of this claſs of French citizens, we have only to imagine a father of five children, one of whom has emigrated, while the other four have been receiving honourable wounds in the ſervice of the republic. If his eſtate be declared not ſuſceptible of partition, it is ſold *in totality*, and transferred to any one who chooſes to offer a third of its ancient value, of which price the father and his four republican children will only receive, in the ſpace of four years, their quota of about ſix-ſevenths. I ſay, about *six-sevenths*, becauſe the law of the year III had the generoſity to reckon the father among the ſharers, and even to grant him a ſomewhat larger portion than his children. Such are the late ſales, and thoſe which are now hurrying over, before the proſcribed, but recalled, ſon, has time to return, and ſhew that he is not politically dead—that he is no longer even an emigrant—that he has obtained the benefit of the amneſty —that he is a citizen of France—that he is eligible, the very next day, even to the office of Firſt Conſul.

" This laſt financial operation of Bonaparte is perhaps the more worthy of a diſtinguiſhed place in the hiſtory of his reign, becauſe it is by no means uncommon to meet with very intelligent men, who allow him great credit for having put a ſtop to confiſcations, and for having completely fulfilled that prophecy of one of his hiſtorians: *He confiſcates not, and he recalls the proſcribed*.*"

The whole of this diſcuſſion is extremely intereſting, and every one who wiſhes to appreciate the diſpoſition, the character, and the policy of this wily Corſican, would do well to attend to it. We concur with Sir Francis in thinking, that the only ray of truth, viſible in any of the numerous adulatory addreſſes preſented to the Firſt Conſul, and exceeded only by thoſe of a ſimilar nature, preſented to his worthy predeceſſor, Robeſpierre, is to be ſeen in that of the Department de L'Aude, in which he is thanked for having " *terminated the revolution, by making the principles that commenced it* TRIUMPH." Theſe ſlaves of his knew their man much better than our Engliſh touriſts, ſome of whom have not bluſhed to compliment him, for *deſtroying the revolutionary principles*. The author obſerves, that, in reſpect of his treatment of the emigrants, he has been obliged to enter into details that may appear tedious to ſome of his readers, but that the ſame length of diſcuſſion will not be neceſſary with the two laſt decrees of ſpoliation which he has to notice.

" Theſe, it will be ſufficient to tranſcribe, and place them beſide the treaty, by which France had ſolemnly pledged herſelf to a contrary line of conduct, when, in December 1798, the king of Sardinia ceded to her, not the ſovereignty of Piedmont, but merely the proviſory, that is, the temporary exerciſe of his authority, and upon the following conditions:

" TREATY OF TURIN, dated the 10th of December 1798.	" CONSULAR ARRETES, dated the 29th of June and 16th of Auguſt 1802.
" Art. V. ' *No change ſhall be*	" The monaſtic orders and ſecular

" * Eſſay on the art of rendering revolutions uſeful. Paris, an. X."

confraternities

made in any matter relating to the catholic religion, or to the ſecurity of individuals, and of *property*.'

"Item. 'The Piedmonteſe, who are deſirous of removing and reſiding elſewhere, ſhall have *liberty* to *quit* the territory with their moveable effects duly aſcertained, to *ſell* and convert into money their *property* and the debts due to them, and to export the amount thereof.'

confraternities are *ſuppreſſed* throughout the ſix departments of the twenty-ſeventh military diviſion. *All the property* of every kind whatſoever, *belonging* to the ſuppreſſed eſtabliſhments, are placed *in the hands of the nation*.'

"All the abſentees, even thoſe who fill diplomatic or adminiſtrative offices under the *ci-devant prince*, are permitted to return home, and a delay is granted them till the 1ſt of Vendémaire, in the year XI, (the 23d of October 1802.)—Thoſe who ſtill perſiſt in continuing emigrants, ſhall be definitively declared *banished*, and their *property* becomes A PART OF *the public domains*.'

"Such is the arrêté which the miniſter Chaptal ſent to Turin, decorated with the title of *Amneſty*.

"Many ſimilar inſtances will be hereafter ſtated of the *reſpect* of Conſular France for *the faith of treaties*. Hitherto my object has been to ſhew, whether it is true, that Bonaparte *does not confiſcate*, and whether he has really *founded his government on the ſacred rights of property*.

"Having thus given a ſketch of his various violations of property, let us proceed to his infringements on the conſtitution of the year VIII."

Reſpecting theſe *infringements*, Sir F. truly obſerves, that, bad as the Firſt Conſular conſtitution undoubtedly was, ſtill as Buonaparté had ſworn to reſpect it himſelf, and to make all others reſpect it, thoſe republicans who truſted to his oaths have a right to tax him with a breach of promiſe, and with perjury for every violation of it. Whenever he has choſen to be guilty of ſuch violation, he has converted that body, which was formed expreſsly for its *preſervation*, into the inſtrument of its *deſtruction*; or, in the Knight's words, he has transformed the *Senat Conſervateur* into a *Senat Violateur*.

"It is but too true," he purſues, "that the firſt occaſion on which that body made itſelf talked of, was when it erected itſelf into a revolutionary tribunal, to declare, *in the name of the French nation*, that, in order the better to preſerve the conſtitution, it was proper to *ſuſpend it* toward above a hundred individuals ſuſpected of having conſpired againſt the firſt magiſtrate. It is no leſs true, that, in order to be authoriſed in ſtill more important and ſtriking ſuſpenſions, when the ſenate refuſed to name him firſt magiſtrate for life, he gave himſelf no further trouble in recurring to ſimilar ſenatus-conſulta. Beſides, unleſs it was his ſword, and not the conſtitutional compact, that procured him the Conſular purple, he himſelf blazoned his own forfeiture of it, by accepting the preſidency of the Italian republic, in open contempt of Art. IV. which enacts, that *the title of French citizen is forfeited by accepting any functions or penſions offered by any foreign government*. But the grantees of the French Magna Charta are not ſo nice; and perhaps he only appears

pears the greater in their eyes, for having thus thrown off the vulgar name of *citizen*. Melancholy reflection! The French nation have dragged to the ſcaffold their only monarch, who ever thought of aſſuming that title as an ornament; and it is on the head of a private individual, and that individual a *Corſican!* who conſiders it beneath him, that they have placed the crown of Louis XVI. and of Henry IV.!"

The ſecond inſtance of violation is ſtill more glaring, and infinitely more tyrannical in its nature and effects.

"Another violation of the conſtitutional act, leſs ſtriking, perhaps, but far more ſerious in its conſequences, is the expedient to which this uncitizened Conſul reſorted, again to practiſe, on the tribunate and on the legiſlative body, the *purification* employed, on the 18th of Fructidor, on the Council of Ancients, and on that of Five Hundred*. By thus adding to his prerogative of cauſing to be elected tribunes thoſe who pleaſe him, that of diſplacing thoſe who diſpleaſe him, he has ſecured the means of rendering that aſſembly, in point of fact, what the legiſlative council is by its conſtitution, an aſſembly of mutes. From this meaſure the tranſition was eaſy to reducing the conſtitutional number of the tribunes from a hundred to fifty. I know not, indeed, why Bonaparte ſtopped *half-way*, or why he did not diſmiſs them all: but I much ſuſpect, that in thus ridding himſelf of his

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"* In Articles XXVIII. XXXI. and XXXVIII. of the conſtitution, it is ſtated, 'that the tribunate and legiſlative body are renewed by a fifth every year, and that the firſt removal ſhall take place in the courſe of the year X.'

"Although it cannot be denied, that the conſtitution is ſilent as to the manner in which the renewal of this fifth is to be made, every one underſtood, that it was to be conformable to the forms practiſed by the directory, which was renewed by a fifth every year, it being determined who ſhould go out by lot.

"But the three articles above quoted were thus interpreted: 'The conſervative ſenate declares, that it has adopted, as the moſt conformable to the nature of its functions, the mode of *elective* ſcrutiny for thoſe of the preſent members of the legiſlative body, and of the tribunate, who are to continue their functions during the preſent year.

"That is to ſay, that although the ſenate were ſimply charged to *replace* the members who were to go out, they found it *more conformable to the nature of their functions*, to take advantage of the opportunity to *displace* thoſe whom the Conſul wiſhed to expel, and to pick them in the ſame manner as on the 18th of Fructidor, in the year VI.

"Some of the moſt captious tribunes, or thoſe who were thus threatened, having pretended that this mode of procedure would be a kind of expulſion, highly wounding to thoſe who ſhould become its objects, the official journal proved very clearly, that no one was expelled by electing four perſons out of five.

"But the Pariſians ſuffered themſelves to be played upon on this occaſion, and have ſurely now no right to laugh at the Swiſs centinel, of whom they tell the ſtory of his ſuffering his orders to be evaded, namely, *to let no one enter*, by a wag, who choſe to reply, but *I am not entering: I am going out.*"

opponents,

opponents, he has miſtaken his true intereſt; for the oppoſition of the tribunes, though frequently unreaſonable, and even abſurd, was always ſo circumſpect and ſo moderate, that the French nation muſt henceforward abandon all hopes of ſeeing their laws ſubjected to any deliberative aſſembly whatever, if the government were really ſounded in diſmiſſing theſe orators as having exceeded the limits of public decency. Beſides, the ſpecies of public liberty they pretended to, though they did not really exerciſe it, the emphaſis with which they called themſelves the *pontiffs of the law, the mouth-piece of the national repreſentation*, were extremely well calculated to compenſate their pretended conſtituents for the tyranny of the preſs, as alſo to make them believe, they have ſtill, in fact, a national repreſentation, and that it may, in caſe of need, ſerve as a counterpoiſe to the Conſular power. Time alone will ſhew, whether that power will not be weakened by ridding itſelf of all cenſure."

Theſe tribunes are *now*, to all intents and purpoſes, the *pontiffs of the Conſul, the mouth-piece of the Conſular tyranny*. And ſo our readers will think, when they are told that he has already extorted from them this important conceſſion, that when ſubſidies are granted, he ſhall not be obliged to ſpecify the objects to which they are to be applicable.

" With a few exceptions, he conſents, indeed, that the *authority* for levying them ſhould proceed from the legiſlators; but he has made them agree, on the other hand, that the appropriation of the ſums raiſed, ſhould henceforward be at his diſpoſal, and that he ſhall be the ſole arbiter of the expediency of applying more or leſs to the army, the navy, the civil government, or even to penſions. Ever ſince the beginning of their ſecond ſeſſion, Bonaparte has diſcovered the ſecret of arrogating all theſe details excluſively to his privy council; and, if we inquire, what were the objects with which he then amuſed the two great legiſlative authorities, we ſhall learn from their journals, that he very reſpectfully called forth their wiſdom and their eloquence, to diſcuſs the propriety of permitting the inhabitants of Chaulnes to purchaſe *a ſecond water-trough* for their cattle, of authoriſing two citizens of Jugon to purchaſe a piece of commune land, valued at four ſhillings and twopence, of enabling the inhabitants of Clermont Ferrand to exchange a privy, provided the expences of removal were at their charge, &c. &c. Such were the dignified and important meaſures, which, till the diſmiſſal of the refractory tribunes, were almoſt the only objects of debate in this moſt auguſt legiſlature, and which are decorated, by way of excellence, with the pompous title of LAWS*."

But,

" * See in the Moniteur, No. 66, 73, and 178, of the year 1801, the various reports of theſe *laws*. It appears, that after having procured about a hundred of them to be ſanctioned, all of like importance, the Conſul perceived that the tribunes were apprehenſive they ſhould ſink beneath the dignity of their office, by too frequently attending to ſuch trifling objects. For, on the 20th of December 1801, he deputed to them the privy counſellor Regnaud, who endeavoured to remove their ſcruples by the following ſpeech, the tender philanthropy of which had all the deſired effect: ' On this ſubject, I think it my duty, legiſlators, to obſerve once for all, that it is

But, obedient and ſubmiſſive as theſe tribunes are, ſtill the Firſt Conſul does not ſtoop to apply to them on all occaſions of legiſlation; but, by his own authority, and that of his brother-conſuls, impoſes and levies *new taxes*, and extends the war eſtabliſhment of the army to times of peace!

"Let us now," ſays our author, "proceed to the ſenatus-conſultum, which has recently *ſurrounded it with an impenetrable barrier*. I ſhall begin by ſtating ſome of its leading points, in order that, by comparing them with the conſtitutional act, we may be enabled to judge what is now underſtood in France by *organic laws*.

"CONSTITUTIONAL ACT, ſanctioned in the year VIII.

"Art. XXXIX. 'The government is confided to three conſuls, nominated for *ten years*, and indefinitely re-eligible. For this time the third conſul is only nominated for *five years*.'

"Art. XXVI. 'The tribunate is compoſed of *a hundred* members.'

"Art. XV. XXVI. and XXVII. 'The conſervative ſenate conſiſts of *eighty* members, who are not removable, and for life, *of the age of forty years at the leaſt*. The nomination to the place of ſenator belongs to the *ſenate*. A ſenator is for ever *ineligible* to any other public function.'

"Art. XLVI. 'If the government be informed that any conſpira-

"ORGANIC SENATUS-CONSULTUM proclaimed in the year X.

"Art. XXXIX. 'The conſuls are *for life*.'

"Art. LXXVII. 'From the year XII. the tribunate ſhall be reduced to *fifty* members.'

"Art. LXII. LXIII. and LXIV. 'The members of the Great Council of the Legion of Honour are members of the ſenate, *whatever may be their age*.—The Firſt Conſul may alſo *nominate* to the ſenate, without previous preſentation by the electoral colleges of departments, ſuch citizens as are diſtinguiſhed by their ſervices and their talents, on condition, however, that they be of the age required by the conſtitution, and that the number of ſenators ſhall in no caſe exceed a hundred and twenty.—The ſenators may be conſuls, miniſters, members of the Legion of Honour, inſpectors of public inſtruction, and employed in extraordinary and temporary miſſions.'

"Art. XLV. 'The ſenate, by acts, entitled, Senatus-conſulta, de-

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an honourable example, to ſhew that the three branches of the legiſlature, who are habitually employed on objects of the greateſt magnitude, do not diſdain acts of legiſlation, the object of which is the obſcure cottage of the poor, or the humble workſhop of the artiſan. There are occaſions enough to atteſt the *greatneſs* of the French nation, and it is well to diſplay one of the moſt valuable traits of their character, by multiplying thoſe of univerſal juſtice and benevolence."

termine

cy is forming againſt the ſtate, they may iſſue warants, called *mandats d'amener*, or *mandats d'arrêt*, againſt the perſons ſuppoſed to be its authors or their accomplices. But, if within the ſpace of *ten days* from their arreſtation, they be not liberated, or put *en justice reglée*, (brought to trial,) the miniſter who ſigned the warrant is declared guilty of the CRIME *of arbitrary detention.*'

termine the *time*, within which perſons arreſted, in virtue of Art. XLVI. of the conſtitution, are to be admitted to trial, when they have not obtained a trial within ten days from their arreſtation.'

" The laſt of theſe articles is unqueſtionably the moſt important, becauſe, with a ſtroke of the pen, it *outlaws* the whole nation, and deprives them of every kind of individual liberty, robbing them of that perſonal ſecurity ſo eſſential to the free enjoyment of life, that liberty which leads to no abuſe, and without which it is uſeleſs and even abſurd to pretend to any political rights whatever, ſince the only object of the latter is the protection of the former.

" This article is in fact a permanent ſuſpenſion of the French *habeas corpus act*, ſince the moſt poſitive prohibition in the latter, to detain any one during more than *ten days*, on a private writ, is thereby transformed into an expreſs authority, for detaining him an *indefinite time*, and conſequently during life. If he be unable to get a petition preſented to the ſenate, that he may be put *en justice reglée*, and tried; or, if the ſenate chooſe to lay his petition aſide, there will henceforth be neither ground for a charge of *arbitrary detention* on the part of the government and its miniſters, nor any hope for the priſoner of recovering his liberty: and thus are *lettres de cachet* conſtitutionally revived. Such is the new organization announced by Bonaparte to the French, as ſecuring the *ſtability* of their laws, and ſurrounding them with an *impenetrable barrier*. Yes, for the *barrier* of his ſtate priſons will henceforward, moſt undoubtedly, be *impenetrable* to their judges. But who would have imagined, that he would wait for the commemoration of the 14th of July, to announce this new triumph to the conquerors of the Baſtille, that he would receive from them the moſt *ſolemn expreſſions of gratitude*; and that the prefect of police of Paris, would take this occaſion to tell him, that *the grand problem of the revolution is* SOLVED; and *the vaſt boundaries of France will henceforward only contain men who are free, and worthy to be free!* The joy of the commiſſaries of police may, indeed, eaſily be conceived; but what confounds all ideas of conſiſtency, is, that the modern parliaments of emancipated France, its judicial bodies ſtripped of their higheſt attribute, were the firſt to come and thank Bonaparte for *these* PROVIDENT *inſtitutions, which reſtore to the people the regular exercise of their right, and complete the bleſſings of the revolution, by conſolidating them.* Thus it was, that the ſupreme tribunal of appeal (de caſſation) expreſſed themſelves; yet, ſtrange to ſay, one of theſe new inſtitutions, which they deem ſo *provident*, gives the ſenate a right *to annul their deciſions.*"

After noticing various other breaches of his unconſtitutional code, the author enters into an expoſition of the means by which this upſtart Corſican has been enabled to render the monkeys and tigers of France his dupes. As this expoſition exhibits a brief ſummary of the

political conduct of the uſurper, copious as our extracts have already been, we ſhall give it at length.

" But how, it will be ſaid, could he manage thus to tear it page by page, and ſo quickly get rid of it, without any of thoſe high-ſpirited republicans ſounding the alarm? How? By conſtantly recommending to them, with a loud voice, to keep their eyes ſteadily fixed upon it, and to make it their palladium; by congratulating them, that *the republic is in every heart, where it has already attained the maturity of ages;* by inceſſantly repeating to them, that *without liberty, they would have no country*; *and without wisdom, no liberty;*—that all nations *envy them their destiny*!—that his meaſures are directed to the general *happiness*, which is *the only true glory, whereas every thing else is nothing*;—and that *the best of nations will be the happiest, as they are most worthy to be.*

" But other collateral circumſtances have powerfully co-operated with him in making them loſe ſight of this ineſtimable treaſure! The principal of theſe, perhaps, is their being wearied into apathy, their increaſing diſguſt for liberty, and their equally increaſing contempt for thoſe, who, after having once been its enthuſiaſts, are ſtill diſpoſed to be its defenders. In vain would theſe laſt flatter themſelves with making it a watch-word for their party; for, not to mention that almoſt all France is convinced that theſe men never had it in their hearts, but merely upon their tongues, the hero of the 18th of Brumaire has completely outwitted them, by fighting them with their own weapons. For none of them could be leſs reſtrained by the puerile obligation of making the language he might have held at one period, accord with that which it might appear advantageous to hold at another, when circumſtances were changed; nor do I know any thing more full of truth or of candour, than the expreſſions of gratitude publicly addreſſed to him by one of his privy counſellors, for having been able to realize and put in practice that beautiful theory, ſo well expreſſed by an illuſtrious victim of liberty: *The art of governing, is but the art of making ourselves* MASTERS *of the passions of men, and directing them toward the* END *proposed**. Never was panegyric more merited; for the perſons who preceded Bonaparte on the revolutionary ſtage, were far from placing ſo much importance on, or purſuing with ſo much addreſs and perſeverance, the *making themselves masters* of the leading *passions*, to *direct* them toward *the end proposed.* Thus, for inſtance, when he wanted to rouſe the national taſte for cruſades, he wrote to Paris, that *he had just sent Citizen Arnaud to Ithaca and Corcyra, to plant the tri-coloured flag on the ruins of the palace of Ulysses;* and it may be remembered, that the ex-biſhop of Autun, to whom *he addressed this dispatch, communicated it to the admiring Parisians, with congratulations, that the heroic ages were effaced from the annals of fame, and that the fabulous ages had become their own history.* Shortly after, to draw them into a diſtant expedition, Bonaparte calls them *the Great Nation;* and immediately the great nation over-runs Egypt. Again, before he lands, this new St. Louis, knowing that the very name of Chriſtian may, in his projected incurſions into Aſia, preclude him from running

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" * The privy counſellor was Rœderer. *The illustrious victim of liberty,* whoſe manes he invoked, was Rabaud de Saint Etienne, who gave the finiſhing ſtroke to his beautiful theory of the art of governing mankind, by ſaying, *that most women know more of it, than those who attempt to give laws to nations.*—See the Moniteur, of the 18th of May 1802, No. 241."

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the career of Gengiſkhan, has his new profeſſion of faith ready, and immediately claims the merit of having *deſtroyed* in Europe *the enemies of Islamism, and thrown down the cross.*—*Nations of Egypt*, ſays he, on his arrival, *I reſpect, more than the Mamelucs, God, his prophet, and the koran.* He ſoon perceives, however, that the Egyptians are diſtruſtful of his Iſlamiſm, and preſer to his, the yoke of their Mameluc legion of honour: but having already diſcovered, that ſuperſtition forms the baſis and generic character of both the governors and the governed, inſtead of any longer profeſſing his *reſpect* for Mahomet, he aſſumes the prophet himſelf.—*Since the world is the world, it was written, that I ſhould come from the extremity of the Weſt, to fulfil the task that is impoſed on me. I might call every one of you to an account for the moſt ſecret thoughts of his heart; for I know all, even what you have not ſpoken to any one. But the day will come, when all the world will clearly ſee, that I am conducted by orders from above, and that all human efforts are unavailing againſt me.—It is well for you to know, that all I undertake muſt ſucceed.* Too wiſe, however, to perſiſt in his deſperate enterpriſe, no ſooner does he ſee *the fatal criſis approaching*, (theſe are the very expreſſions of Kleber, when complaining of a precipitate departure, which left him all the reſponſibility of that criſis,) than he ſecretly returns to Europe. But to prevent his companions in arms, whom he has left behind, from ſinking under the diſcouragement with which he had juſt been ſeized himſelf, his firſt care is to write to them, that *the day, when they ſhall return victorious to the ſacred land, will be a day of joy and of* GLORY *for the whole nation!* Soon after this, the Engliſh fleet takes them priſoners, and brings them back to him. No matter, he conſiders his prediction accompliſhed, and even reminds them of it, at the ſame time thanking them for having *left in Egypt immortal remembrances*, and congratulating them, that they *return* to the ſacred land *with the* GLORY *due to four years of labour and of bravery.* As to General Menou, to conſole him for his defeat, he takes him aſide, and acknowledges with him, that *the fate of battles is uncertain.* When word is brought him at St. Cloud, that the council of Five Hundred are renewing their oath to the conſtitution of the year III., and that this oath is reſtoring to them their loſt courage, he preſents himſelf in the midſt of them, and exclaims, *Remember that I always march accompanied by the god of war and the god of fortune!* He ſpeaks, the council of Five Hundred diſperſe, all the republicans believe him, and ſubmit. The royaliſts, however, and the prieſts of La Vendée, ſtill reſiſt; but, in order to embroil them with England, the very man, who, in Turkey, had made a merit of having *deſtroyed the croſs and the Pope*, does not heſitate to denounce the Engliſh as *wicked heretics.* Again, at the opening of the campaign of 1800, wiſhing to induce the conſcripts to reſort in maſs to Dijon, and aſſemble beneath his banners, he accompliſhes his purpoſe by aſſuring them, that *the effort he aſks of them will be unnecessary, if they appear but ready to make it.* Is it important to him to bring back the captain-general Touſſaint to the boſom of the republic, or is he apprehenſive leſt his remorſe for what the planters call the *uſurpation* of that negro, ſhould drive him to acts of deſperation? The man of the 18th of Brumaire, thinks himſelf better qualified than any one to apply the ſponge of abſolution. He writes to him, that *it is by his talents, and by the force of circumſtances, that he is the firſt man of his colour, who has arrived at ſo high a degree of power in Saint Domingo, and holds there the firſt command.* But he does not ſtop here; for, knowing that Touſſaint has the name of the Deity conſtantly in his mouth, he thanks him above all, *for having again brought into honour religion, and the worſhip of that God, from whom every thing emanates.* Knowing alſo, that this Afri-

can is bound, by all that is moſt dear to man, to prevent the negroes from being again brought under the yoke of ſlavery, from which France herſelf had emancipated them, he writes to him, *You desire their liberty; you know, that, in all countries where we have been, we have given it to nations that possessed it not. Whatever be the origin and the colour of the inhabitants of Saint Domingo, they are all Frenchmen, all* FREE *before God and before the republic.* Obſerve, however, that the very ſame week in which he ſigned this diſpatch, to pacify the blacks of Saint Domingo, he endeavoured to quiet the alarms of the whites of Martinico, and of the iſles of France and Reunion, by declaring to them, that they no longer had cauſe to fear, that the mother country would *establish the slavery of the whites, by giving liberty to the blacks.* Obſerve alſo, that he was at this very time ſilently preparing the *projet* of a law, which, the better to enable thoſe principles *to triumph* which began the revolution, has re-eſtabliſhed the ſlave-trade; that is to ſay, the buying and ſelling thoſe wretched Africans, who are *all* FREE *before God and before the republic.* At home, does he wiſh again to attach the royaliſts to his car? He has diſcovered their predominant paſſion alſo, and contents himſelf with ſaying, *France has acquired more consideration abroad, than the monarchy ever enjoyed.* Or, is it needful to diſſipate the alarms of certain republicans, who ſtill adhere to the conſtitution and the *grand principles?* He ſtops their mouth by fervently invoking, like them, the ſacred name of the *people,* and adds theſe very ſignificant words, *the sovereign of us all.*

" Can we then be aſtoniſhed, that the Pariſians, who are ſo ingenious in ſeizing an illuſion, ſhould receive with burſts of applauſe, when ſpoken in his preſence, the following line, deſcriptive of the Earl of Warwick:

" Il fit des ſouverains et n'a point voulu l'être*.

" Can we be aſtoniſhed at the addreſſes, in which his ſubjects conjure him to live *long,* that he may be *the protector of the children's rights, as he is of the fathers'?* Can we, above all, be aſtoniſhed at the univerſal enthuſiaſm of his co-ſovereigns, when he condeſcended to ſubmit to their free ſuffrages the propriety of naming him Conſul for life? ' To command a vaſt empire is a trifle, ſay the department of Doubs, thouſands have enjoyed that honour; but to be chief of the government of a *free* ſtate, to render it triumphant abroad, happy at home, and, when ſucceſs and general acclamations might have excited the intoxication of power, *not to forget, that the people alone are* SOVEREIGN: this belongs only to a hero, and is an example you have firſt given to the world†."

" * Sov'reigns he made, but would not ſov'reign be."

" † The compliments here cited are paragons of modeſty, in compariſon with thoſe which he daily receives, and of which his official paper is the general depoſitory. What is moſt remarkable in this inundation of panegyrics, is, that the Firſt Conſul has only been thus overwhelmed with them ſince the orator of the National Inſtitute, who took the lead, concluded his eulogium with the following paſſage, by way of a hint to thoſe who might chooſe to follow his example: ' Perhaps, in this diſcourſe, a ſhade of applauſe may offend your ſoul, *indulgent* to all the reſt, but on this point alone *too severe*; for Heaven permits not, that any man, no, *not even you,* ſhould poſſeſs every ſpecies of *courage:* it has denied you that of enduring the ſlighteſt, the moſt merited, eulogium."

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Here follow extracts from various addreſſes preſented to the Firſt Conſul, each exceeding the other in diſguſting adulation; our limits not allowing us to extract theſe, and having in our poſſeſſion a volume of ſimilar addreſſes preſented to his worthy predeceſſor Robeſpierre, we ſhall probably take an opportunity of laying before our readers ſpecimens of both, in order to ſhew the character of the French people in its true light, and to undeceive thoſe who incline to infer from the language of theſe addreſſes the popularity of Buonaparté.

The next chapter contains the *third promiſe*, "conqueſt of peace and *moderation* to the vanquiſhed." The firſt part of which promiſe Buonaparté has as certainly performed as he has broken the laſt. Sir F. here enters into a brief, but intereſting, detail, of his conduct to the blacks of Saint Domingo; but, as we have lately had occaſion, more than once, to enter pretty much at large upon this topic, we ſhall not conſider it here. In his conſideration of the *fourth promiſe*, our author takes a comprehenſive view of the baſe and diſhoneſt policy of the Conſul in reſpect of Switzerland; but here again we are prevented from following him, for the reaſon juſt alleged. We cannot, however, forbear to quote one obſervation of the Knight's, in reſpect of French policy, which is moſt ſtrikingly juſt. Buonaparté concluded one of his hypocritical ſpeeches on the affairs of Switzerland with the following obſervation: "The French government ſtill hopes, that the voice of wiſdom and of moderation will be heard, and that the neighbouring powers to Helvetia (the powers in the neighbourhood of Helvetia) will not be *forced to interfere to ſuppreſs troubles, the continuance of which would menace their own tranquillity.*" On this Sir Francis thus obſerves:

"Were I to quote to the Firſt Conſul a certain diſpatch of the Count de Vergennes, of which theſe two laſt lines are a literal tranſcript, he might perhaps make a merit of thus returning into the track of monarchy. Nor, indeed, without ſome reaſon; for whatever may be ſaid, the ſpirit of the French government has not changed. Monarchical, republican, or conſular power, will never have any value in their eſtimation, except in as far as they can freely diſplay it abroad, interfere in the domeſtic affairs of other nations, and dictate orders under the name of advice.

"There is, however, a great difference between the meddling ſpirit ſhewn by the miniſters of the French monarchy, toward its decline, and that which actuates the conſuls of the republic in its dawn. In the firſt place, the latter uſe much leſs reſerve; effecting by open force, what the former firſt endeavoured to accompliſh by perſuaſion. And, further, although the Count de Vergennes had a paſſion for going out of his ſphere, to preach alternately pure royaliſm in Sweden, republicaniſm in America, democracy in Holland, and ariſtocracy in Geneva, it cannot be ſaid, this deplorable ſpirit of intrigue took its riſe in views of pillage, of conqueſt, or of incorporation. Still leſs can we reproach that miniſter with attempting to deceive, by equivocal counſels, the countries to which he offered his own advice, or the protection of his maſter. Each nation, whom monarchical France then tormented with her influence, ſaw, very clearly, what they had to do to pleaſe her, and be on good terms with her."

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The conſideration of the Conſul's *fifth promiſe*, "to reſtore public credit, by an inviolable fidelity to the engagements of the ſtate," the author has reſerved for a ſeparate work, in which he propoſes to ſhew, "that the revolution has reduced the French to a far more impoveriſhed ſtate, than I deſcribed at the time when I was accuſed of exaggerating it; and that its progreſs can be compared to nothing better than that of their military power. It will be ſeen, that the deficit with which they now have to ſtruggle is, and will be, at leaſt twice as great as the deficit of fifty-ſix millions, which contributed ſo much to the fall of the monarchy. In ſhort, it will be ſeen, that the enormous expences neceſſary for the ſupport of the republican government, and the utter inability of the people to ſupply its wants, reduce the preſent leader to the threefold dilemma, either to drag on from one bankruptcy to another; to ſuffer every thing to go to decay throughout the interior of France; or to renew the war, which had hitherto alone ſupplied, by external plunder, the deficiency of the internal revenue."

This was written in 1802; and ſoon after the Conſul made his choice, and choſe *war* as the leaſt evil of the three, as the beſt ſuited to his own genius, and as the moſt conducive to the ultimate ſucceſs of his own deſigns. In his appendix, the author purſues the hiſtory of the laſt revolution of Switzerland, and the perfidious conduct of the Firſt Conſul from his manifeſto in September, 1802, to his act of mediation on the 19th of February, 1803. This hiſtorical ſketch is very ably drawn, is highly intereſting, and is replete with curious facts, but we have already ſo far tranſgreſſed our uſual limits, that we cannot poſſibly afford room for any farther extracts, we muſt therefore content ourſelves with referring our readers to the work itſelf, which cannot fail, we aſſure them, to afford them much uſeful and important information.

Vue de la Colonie Eſpagnole du Miſſiſſippi, &c.; i. e. *View of the Spaniſh Colony of the Miſſiſſippi, or the Provinces of Louiſiana and Weſt Florida, in the year* 1802. By an Obſerver, reſident in the place. B—— Davallon, Editor. 8vo. Pp. 326. Paris, 1803.

THE Editor, in the Preface, prides himſelf on the favourable moment of the publication of the work, when the Colony of Louiſiana, firſt eſtabliſhed by France, and afterwards abandoned by her to Spain, is at length *finally* reſtored by that power from which it was violently detached, and will, conſequently, very ſoon become French. The final arrangement, however, ſaw its own concluſion in the ſame year in which this Preface made its appearance, and ceded, or rather ſold, to the revolted colonies of Britain, is now more likely to aſſume the Engliſh than the French character.

The principal features of this work are the limits, extent, and natural hiſtory of the Colony; an account of the cultivation of the ſugar cane, cotton, indigo, tobacco, &c. which gives nothing more than what

what may be found in every book that treats of the produce of the tropical colonies of America; and the manners of the different inhabitants, which is by far the moſt intereſting part of the book, and whom the author thus divides.

"There exiſt," he ſays, "in this country four ſpecies of men, or rather four varieties of the human ſpecies, compoſed of whites, of mulattoes, of negroes, and of the indigenous inhabitants of the country; the three firſt, ſubject to the Spaniſh government, and forming the body of the coloniſts; the laſt, independent of the government, and only acknowledging their own chiefs."

Theſe laſt the author conſiders firſt, ſubdivides them into a number of ſeparate tribes, gives us their barbarous names, ſuch as Chis, Oſayes, Arkanas, and others, to the number of thirteen, and a deſcription of the manner of ſavage life, which differs nothing from other deſcriptions of the original inhabitants of the Weſtern world.

The greateſt part of the white inhabitants of the colony, the author tells us, are compoſod of the Creoles, or natives of the place. The reſt, a much ſmaller number, are compoſed of French, Spaniards, Germans, (Anglo-) Americans, and ſome other ſtrangers.

The deſcription of theſe Creoles is almoſt the only novelty in the work, for we ſee no difference between the Negroes and Mulattoes of Louiſiana, and thoſe of the Weſt India Iſlands, and the European and Anglo-American keep the original character of their reſpective countries. From the account of the Creoles therefore we ſhall principally ſelect our extracts.

"The Creoles live inſulated in their plantations, having little connexion and little commerce with one another, even among thoſe united by the ties of conſanguinity, and only ſeeing one another by way of occaſional frolic. This inſulated life, which is neither ornamented nor ſoftened by the pleaſures of literature, nor the enjoyments attached to an agreeable country, by attractive and pictureſque proſpects and rural amuſements, is in every reſpect tedious. Yet, notwithſtanding this, the Creoles of Louiſiana, (I ſpeak of thoſe who have never left the place) are infatuated to a degree not to be expreſſed with their melancholy and monotonous country, or at leaſt pretend to be ſo, and attribute charms to it peculiar to itſelf. As a proof of this, and to give an idea of their infatuated partiality for every thing derived from themſelves, and their exaggeration in this reſpect, I will cite the opinion of a Creole of the place, of mature years, but as fooliſhly fond of his country as a beggar of his bag. The expected arrival of the French had lately been ſpoken of in a company, and ſome perſon obſerved on the ſubject, that perhaps they would ſee alſo ſome handſome French women, [*citoyennes*], who bringing new faſhions from the capital, and refinements in dreſs, may offer new models of this kind to the ladies of the country.—"*Rather*," interpoſed eagerly and ſerioufly, an honeſt and enthuſiaſtic Creole, "*Rather say, that we ſhall ſee our ladies ſerve for models to them in the art of adorning themſelves, as well as in every thing elſe.*" So then, according to our good man, the ſavage banks of the Miſſiſippi, are going to eclipſe the ſmiling borders of the Seine, and the elegant beauty of Paris, will have no better

better ſtep to take than to conform herſelf to the taſte and the manners of the uncouth female of Louiſiana."

What the mode of dreſs of the ladies of Louiſiana may be we do not know, of that of the ladies of Paris we *do* know ſomething, enough indeed to convince us that by an exchange in point of morals and of decency at leaſt the former would be loſers. But as it is not to decency and morality, but to beauty and elegance the author alludes, we can venture to ſay, whatever may be the caſe in this reſpect at preſent, there has been a time in the days of paint, of patches, and of powder, of long ruffles, and of wide hoops, when not a prejudiced native of Louiſiana, but a Greek artiſt, would have preferred the ſimple attire of the village maid to all the ſplendid decorations of the beauties either of Verſailles or St. James's. Our author has compared the prejudices of the Louiſianians for their country to that of the ſtupid Laponian and brutal Hottentot, but he has overlooked thoſe of another country with which he is much better acquainted, and of which he has given, beſides this before us, many ſpecimens in this volume.

The following contraſt of the character of the American ſavage and the African, is certainly worthy of the ſerious attention of the obſerver of human nature, and we cite it with pleaſure.

"Relative to the oppoſite character of theſe two ſpecies of men in this reſpect (their fitneſs for ſervitude) it is a ſpectacle philoſophic and inſtructive, which is before our eyes in this colony, and from which we draw the following deduction. If nature had imparted the ſame inſtinct to the negroes which ſhe has impreſſed on the (American) ſavages, it is certain that inſtead of ſubjecting themſelves mechanically and voluntarily to continued labour of cultivation, to the diſcipline of a taſk maſter, and to the ſevere puniſhments which are inflicted for any infraction of that diſcipline, they would abandon at once, and ſpontaneouſly, thoſe habitations, where they labour without ceſſation, and without advantage to themſelves, and to which they are not fettered, to gain the neighbouring woods, penetrate into the interior of the country, and live there independently like the native ſavages, which they would be the more induced to, from their natural indolence, which would at once applaud ſuch a reſolution, and encourage them to perſevere in it."

Though we by no means approve of the perſonification of nature, except in poetry, or the imputing inſtinct to any ſpecies of the human race, the inhabitants of different countries do ſeem to have peculiar character, not always to be deduced from climate, education, and government, and it is certainly a ſtriking circumſtance, that in all the intercourſe between the Engliſh and the American Indians, when one muſt ſuppoſe ſome children muſt be educated from their earlieſt infancy among our coloniſts, a native American has never been ſeen in rank of our army, or in the ſervice of an officer.

In this work we find many proofs of the corruption of the French language, for we met with ſeveral words which, like thoſe of the ſur-

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geon in Joſeph Andrews, we could not find in any dictionary, it is true *we* were not much puzzled with the word *boxerie* for pugiliſm, but perhaps it may not be very intelligible to the critics of Spain or of Italy, or though we clearly underſtand what the author means by *filles nubiles*, we are not quite ſo clear as to the meaning of filles *archi-nubiles*.

Hiſtoire de la decadence de la Monarchie Françaiſe, &c.; i. e. *Hiſtory of the decline of the French Monarchy, and the progreſs of the Royal Authority at Copenhagen, Madrid, Vienna, Stockholm, Berlin, Peterſburgh, and London, from the era when Lewis XIV. was ſurnamed the Great, to the Death of Lewis XVI.* By J. L. Soulavie, ſenior. 3 Vols. 8vo. Pp. 1028. Plates. Paris. 1803.

THIS intereſting work, which profeſſes not only to detail the decline and fall of one of the moſt powerful monarchies recorded in hiſtory, but to embrace, at the ſame time, the various intereſts of all the other powers of Europe, is divided into ſeven periods. The *firſt* comprehends the decline of the monarchy from the time when Lewis XIV. aſſumed the appellation of *the Great*, to his death. The *ſecond* comprehends the regency of Philip of Orleans. The *third* the miniſtry of the Cardinal de Fleury. The *fourth* the influence of Madame de Pompadour, and the miniſtry of the Duc de Choiſeul. The *fifth* the miniſtry of the Duc de D'Aiquillon. The *ſixth* the reign of Lewis XVI. ſurnamed the Beneficent: and the *ſeventh* and laſt the fall of the monarchy, and the execution of the monarch. The work is farther ſubdivided into 115 chapters, numbered from the beginning to the end, without any regard to the larger diviſion by periods, an arrangement that does not much conſult the convenience of the reader.

The author begins his work by imputing the ſtability and the energy of the regal power in France to the regular ſucceſſion of the crown, eſtabliſhed there in contradiſtinction to the irregularity of it in the other monarchies of Europe. As to trace him through all this field would take up too many pages of our review, we ſhall confine ourſelves to what he ſays of this country.

The author, with all the prejudice of his nation, is very hoſtile to the mode of ſucceſſion "in Spain, in Portugal, in Auſtria, and in England, which allows the preference of daughters to uncles, couſins, and nephews, which (he adds) is ſo ſtrong in England that a Princeſs herſelf dethroned the Princes of her own family."

This laſt remark, we conceive, alludes to the act of ſettlement, which the author very abſurdly ſuppoſes to be at all the conſequence of the predelection of the people of England for female ſovereigns. It is impoſſible for any thing to be more clearly defined than the ſucceſſion to the crown in this country, which exactly follows the legal rule of ſucceſſion to all feudal property which cannot be divided, except

cept only, that as the crown cannot be in obeyance, like a barony, it deſcends to the eldeſt daughter.

It is ſomething remarkable, however, that in the courſe of our monarchy it has never yet happened that a female has ſucceeded to the excluſion of a paternal uncle, couſin, or nephew, for the ſecond Queen Mary and Queen Anne were called to the throne in conſequence of a revolution that excluded the male heir, who had otherwiſe an undoubted right. We are, however, by no means quite certain of the impolicy of the Salique law, it is, (eſpecially at preſent,) a delicate ſubject to enlarge on. It is certain that, from two ſplendid eras, we look up with a kind of enthuſiaſtic gratitude to a female reign. But while we contemplate with veneration the glories of Elizabeth and Anne, we ſhould recollect that the names of Philip and Mary ſtand in our ſtatutes, and that a dynaſty from that ſource might have made England a province of Spain.

We have ſeldom met with ſo glaring a piece of inconſiſtency as one of M. Soulavie, which we find ſoon after. We have already ſeen him impute the ſplendour and ſtability of the French monarchy, to the regular eſtabliſhment of the ſucceſſion in the male line, we ſoon afterwards ſee him attribute its decline to the ſame cauſe, and to avoid the ill effects attending an infant, or even a youthful king, he propoſes that in all monarchies, on the death of the ſovereign, the crown ſhould deſcend to that prince of the royal family who was neareſt the age of thirty-five, whether over it or under it. Perhaps it is impoſſible for the mind of men to conceive a plan ſo replete with the ſeeds of civil diſcord as this, when the ſame man might not be preſumptive heir to the throne two years together, indeed it is impoſſible to view a ſtronger picture of this than that which the author himſelf draws of its effects on the French ſucceſſion in the height of his panygeric on the hypotheſis.

He ſays—

" If Lewis XV. had died the *firſt time* he had the ſmall-pox," (this by the way is a medical paradox which we have no leiſure to examine here,) " M. *Le Duc*, father of the Prince of Condé, would have ſucceeded him, being at that time the prince of the Houſe of Bourbon neareſt the age of 35, and for the ſame reaſon he would have continued heir to the crown if the king had died of his illneſs at Metz. If the king had died in 1752 the celebrated Prince of Conti would have ſucceeded him: if in 1760, the Duke of Orleans, father to Egalité, would have been heir: if he had died in 1764, the Dauphin would have ſucceeded his father: and when he did die in 1774, France would have had the Prince of Condé for her king inſtead of Lewis XVI." On this curious ſyſtem we ſhould have had four princes preſumptive heirs to the crown in ſucceſſion within the laſt eight years."

The following compariſon of the difference between the ſtability of the crown of England and of France in the reign of Lewis XV. is in a very different ſtyle, it is at once ſo candid and ſo juſt, that we ſhall give it entire to our readers.

" At

" At London the progreſs of the court, and the ſtability of the forms of government, were (to uſe the expreſſion) in an exact ratio with the contemporary and progreſſive loſſes of our kings. It ſeemed that if the ſtate of France took an undecided ſituation, it was ſufficient to induce England to eſtabliſh the limits and regulate the conditions of its government. If the King of France affected a military power, and the parliament an independent exiſtence, and an abſolute permanence, it was ſufficient to induce England to ſubmit herſelf more voluntarily to a magiſtrate monarch, and a parliament diſſoluble at the will of the Prince

By the continuation of theſe contradictory conſtitutions, it was, that the two monarchs brought themſelves to the ſtate in which we ſee them; one, in 1802, ſtill illuſtrious and flouriſhing in the boſom of its iſles, the other to the horrors into which we have ſeen it precipitate itſelf in the year 1792."

The work contains ſuch variety of matters which are treated of in ſo deſultory a manner that it is no eaſy taſk to follow his train of reaſoning, but the principal cauſes to which Mr. Soulavie imputes the ruin of the French monarchy are, the monopoly (if we may be allowed the expreſſion) of all the powers of the ſtate by Lewis XIV. the ſuſpenſion of the kingly authority during the long minority of Lewis XV. and the weak and corrupted exerciſe of it during the reſt of his reign. Of the firſt, we give the following extract from the work, where the author is ſpeaking of the degradation of character among the higher ranks in France, at the period of the revolution.

" Of this degradation," he ſays, " Lewis XIV. was the primary cauſe, the metamorphoſis of all ranks of Frenchmen into courtiers, which had been the labour of his whole reign, and the abolition of every ſocial right and conſtitutional authority in France, firſt brought on this general weakneſs; while he made France ſubſervient to his ſceptre of iron, it was in vain that he palliated the effects of his deſpotiſm, and tried to dreſs in a ſeductive form; it was in vain that he dazzled the univerſe by the ſplendour of his enterprizes and his power, the union of all authorities in his own perſon muſt, of neceſſity, produce decline and ruin, the firſt time the ſtate was in diſtreſs."

The author, all through his work, ſhews a decided abhorrence of the dreadful effects of the French revolution, and he pays a juſt tribute of ſorrow and applauſe to the virtues and the ſufferings of the unfortunate Lewis XVI.

In the title page we are promiſed three large plates, forming an atlas, comprizing, 1. the portraits of the principal perſons who governed France during its decline. 2. The thirty-five literary famelia who compoſed the republic of letters in France, according to their relation to the proſperity, the decline, and the fall of the monarchy. 3. The ſtate of the other great European powers conſidered in the ſame light; but no ſuch plates accompany theſe volumes, though they are referred to in the courſe of the work.

We cannot avoid remarking the inaccuracy of the French preſs as to Engliſh names and words. We find *Wigts* and *Thories* paſſim for Whigs

Whigs and Tories, and George written Georges. If an Engliſh writer were ſo to ſpell French words and French names, even the printers devils would correct and laugh at him.

Geſchichte der Chemie: von Joh. Friedr. Gmelin, &c.: or, *Hiſtory of Chemiſtry*, by John Frederick Gmelin. 8vo. 3 Vols. Pp. 2856. Roſenbuch, Gottingen.

THESE volumes, in which the hiſtory of the ſcience of Chemiſtry is deduced from the earlieſt times, nearly to the cloſe of the eighteenth century, comprehend one of the parts of a great plan which has been, for a number of years, in a train of execution by the philoſophers and literati of that ſecond Athens of Germany, the city of Gottingen. The ſcope of the undertaking was to unfold the details of every different branch of ſcience, literature, art, and civil knowledge, in a diſtinct hiſtorical treatiſe. Hiſtories of Literature, Ancient and Modern, of the Art of War, of Mathematics, of Phyſics, of Painting, &c. had been publiſhed, in this great work before the appearance of the laſt volume of this Hiſtory of Chemiſtry. The moſt eminent men of ſcience and learning in all Germany have joined their endeavours to promote the merit of the general performance. Its reception with the public at large has been deſervedly favourable.

In the *Introduction* to this Hiſtory of Chemiſtry, Mr. Gmelin touches but very ſlightly on the chemiſtry of the ancients. That of the Egyptians was loſt in the ruin of their ancient empire and arts, in the myſtery of their religion, in the obſcurity of the Hieroglyphics. Among the Greeks and Romans there were chemical proceſſes in the arts of huſbandry, cookery, waſhing, dyeing, the preparation of cements, the manufacture of glaſs and pottery, the making and management of wines, the preparation and uſe of oils, &c. —But it was not till the Arabians became famous as conquerors and philoſophers, in the middle ages, between the ſplendid times of ancient and thoſe of modern hiſtory, that chemiſtry began to be cultivated as a diſtinct and peculiar ſcience. It is with the *Middle Ages*, therefore, and the *Chemiſtry* of the *Arabians*, that Mr. GMELIN, after a ſhort introduction, opens his hiſtory.

He divides the whole into two parts; the Chemiſtry of the middle ages, and the new or modern Chemiſtry.

The reign of the Chemiſtry of the middle ages extends, in this hiſtory, from the twelfth to the middle of the ſeventeenth century. This period is ſubdivided into the Age of the Arabians; the Age of the Diſciples and Followers of the Arabians; the Age of the Schoolmen; the Age of Paracelſus; the Age of the Eclectic chemiſts; the Age of Francis Sylvius de la Boe.

The ſecond period, extending from the middle of the ſeventeenth century, to the end of the eighteenth, has only three ſubdiviſions —

These

Theſe are, the Age of Robert Boyle; the Age of George Erneſt Stahl; the Age of Lavoiſier.

The Age of the Arabian Chemiſts comprehends the twelfth, and a great part of the thirteenth century. The Arabians derived their firſt knowledge of chemiſtry, partly from an intercourſe with the Perſians, worſhippers of fire, and in part from the Greeks of Syria and Egypt. *Geber*, who lived in the eighth century, communicated, in his three books on Alchemy, the idea of the Chemiſtry of that time, as a ſcience or rather art that imitated the powers of nature, by tranſmitting the ignoble into noble metals, curing all diſeaſes, renovating the vigour and appearance of early youth in withered age. Even before his time it was taught, as he relates, that there were three elements of bodies; that ſulphur was the univerſal principle of combuſtion; that metals might be purified by cupellation with lead; and that rock-alum might be freed from its impurities, either by a ſlow evaporation of its ſolution in water, which would give the pure alum in cryſtals on the ſides and at the bottom of the veſſel, or by a briſk ſublimation that would afford plume-alum. The preparation of a yellow colouring matter from iron; the calcination of antimony; the corroſive ſublimate; red precipitate; nitrat of ſilver; milk of ſulphur; aqua-regia; and the ſeveral modes of diſtillation; appear alſo, from the writings of Gebir, to have been known in the Eaſt, before he wrote. To this genuine chemical knowledge, the Arabians, intent only on the tranſmutation of the baſer metals into gold, made no valuable addition. *Michael Pſellus*, a Greek, of this period, who was preceptor to the Emperor Michael Ducas, left, among other writings, a treatiſe on the making of gold, which deſcribes ſome of the methods of the old Byzantine workers in metals. In another of his pieces, he enumerates fire, air, water, and earth, as the common elements of all things. *Nicephorus Blemmydas*, who became Patriarch of Conſtantinople in the year 1255, left a manuſcript on Chemiſtry, of which a copy is preſerved in the Vatican Library, but which has not been printed. To this age belongs *Artephius*, who is fabulouſly ſaid to have prolonged his life, by his univerſal tincture, to the age of one thouſand and twenty-five years.—His *Liber Secretus de Lapidibus*, and his *Clavis majoris ſapientiæ*, have been preſerved and printed. He is ſaid to have been, by birth, an Arabian. Of the ſame age was *Morienus*, who has left behind him two books on the Tranſmutation of Metals and the Univerſal Medicine. Morienus was a hermit of Jeruſalem. *Hildegardis*, Abbeſs of Bingen, wrote, in the end of the twelfth century, a number of chemical receipts in medicine. *Nicolaus*, maſter of the ſchool at Salerno, wrote, about the ſame era, a Diſpenſatory or Collection of Receipts for the uſe of Apothecaries, all borrowed or imitated from the Arabian practice. *John Actuarius*, of the ſame age, in the fifth and ſixth books of his *Methodus Medendi*, propoſed ſugar and ſeveral other ſweet preparations, among the means of cure; making, alſo, mention of diſtilled waters, ſuch as roſe-water, fumitory-water, &c.

John Egidius, Phyſician to King Philip Auguſtus, wrote a poem in four books, "on the praiſes and virtues of Compound Medicines." In this age, alſo, the Arabs of Spain, of the Schools of Cordova, ſtudied Chemiſtry with diligence, as an aſſiſtant to them in the practice of Medicine. *Abenzoar* uſed to preſcribe ſugar and roſe-water, or ſyrup of roſes, for complaints in the eyes. Other common ſyrups, electuaries, and different preparations in which ſugar was ever a principal ingredient, were, likewiſe, among his ordinary preſcriptions. Diſtilled waters and ſyrups were, alſo, among the favourite remedies of his renowned diſciple, *Averrhoes*. The merits of both were excelled by *Abul Caſem*, of the ſame ſchool, who died at Cordova, in the year 1122, in whoſe writings, the method of diſtilling brandy, and other ſtrong waters, is explained nearly according to the preſent practice. Vinegar, rum, and arrack, are among the preparations which he taught to make or refine by diſtillation. Another Arabian, of Spain, taught to make ſyrup of lemons. Various Jews, Moors, Perſians, and Turks, are alſo to be numbered among thoſe who, in this age, improved Chemiſtry in its relations to Medicine. The only Arabian Alchemiſt, of this age, was *Thograi Maſude*. Of the methods employed in working mines in this period, of which the beſt part of the Chemiſtry of the age might probably conſiſt, we have now very little information. There were mines then wrought in Spain by the Arabians, in Dauphiné, in Bohemia, Sileſia, the principality of Minden, the county of Naſſau, the principality of Anhalt, the county of Mansfeldt, according to ſome accounts, in the diſtricts of Henneberg and Franconia, more certainly in the Tyrol, in the biſhopricks of Trent and Brixia, in Styria, and the Hartz mountains, &c. Woad was, at that time, cultivated in Thuringia, and prepared for uſe in dyeing. The art of curing fiſh with ſalt, was well known in the marquiſate of Brandenburgh. The kermes-inſect or berry was, then, in general uſe for dyeing ſcarlet, in Sclavonia. The making of glaſs was alſo practiſed, at this time, in Europe. And there are proofs, that paintings in glaſs were executed as early as the twelfth century. The art of the apothecary was, in this age, both among the Arabians and the Chriſtians, a diſtinct profeſſion. Theſe are the principal facts which Mr. Gmelin here communicates concerning the ſtate of Chemiſtry, in that which he denominates the age of the Arabian Chemiſts.

From the latter part of the thirteenth century to the beginning of the fifteenth, is the Age of the Diſciples and Followers of the Arabians. Soon after the beginning of the Cruſades, it became a common perſuaſion in Europe, that the infidels in the Eaſt had the art of making gold; an opinion that engaged many perſons of rank to join in the ſubſequent expeditions to the Holy Land. The monumental inſcriptions over different perſons who died in the end of the thirteenth century, celebrate them for ſkill and labour in Alchemy. Such is the inſcription over Ulric Von Sulzburg, in Saint James's Church, at Nuremburg, dated in the year 1286. A ſimilar memo-

rial

rial remains of the ſkill in Alchemy and Necromancy, of Adolphus Meutha, a monk, who died in 1318. The Chemiſtry of the Arabian Schools of Toledo, Cordova, and Seville, in Spain, was, in the mean time, famous throughout Europe. Morley, an Engliſhman, Gerrard of Cremona, an Italian, and Gerbert of Aurillac, a Frenchman, afterwards more eminent as Pope Sylveſter the Third, long ſtudied at the Mooriſh ſchools in Spain. Among the Chriſtian Alchemiſts of this period are reckoned, Saxo Grammaticus, the learned Dane, John Duns Scotus, John Baſſol, likewiſe a Scotſman. Richard of England wrote ſome curious treatiſes on metals, and invented a preparation of gold, to which he aſcribed the medicinal virtue of reſtoring to old age the vigour of youth, and of curing many diſeaſes. Of this age was likewiſe John Cremer, Abbot of Weſtminſter, who ſpent many years in ſearch of the Philoſopher's Stone. John Dauſtin wrote, about the ſame period, "a viſion concerning the Philoſopher's Stone." Alan, a Ciſtercian monk, Abbot of Clairvaux, Biſhop of Auxerre, is ſaid to have been the author of certain *Dicta de Lapide Philoſophico*, which are yet preſerved. *Thomas Aquinas*, the famous theologian, was the author of a treatiſe *de eſſe et eſſentia mineralium*, a *Theſaurus Alchemiæ ſecretiſſimus*, *ſecreta alchymiæ magnalia*, and other ſmall works. John the Twenty-ſecond, who poſſeſſed the ſee of Rome in 1316; and left at his death a treaſure of eighteen millions of crowns in gold, and ſeven millions in precious ſtones and conſecrated veſſels; left alſo a treatiſe in Latin, on the transformation of metals; and is numbered among the alchemiſts. Among the moſt famous alchemiſts of the ſame period was *Jean de Roquetaillade*, of the order of Minorite Friars, who lies buried at Villa Franca near Lyons. John de Meun, famous as the author of a part of the *Roman de la Roſe*, wrote alſo, in French, a *Mirrour of Alchemy*, and a work entituled, *Remonſtrances of Nature to the erring Alchemiſt*, and the *Alchemiſt's Reply to Nature*. Though moſt of the ſtudents of chemiſtry belonging to this period were merely vain purſuers of unattainable ſecrets in alchemy; yet there were alſo men, ſuch as Cardinal *Vitalis de Furno*, who ſought in chemiſtry, new remedies for the cure of diſeaſes. Thaddæus of Florence, Gentilis da Foligno, and other teachers in the ſchools of Italy, wrote different collections of receipts for the preparation of chemical medicines. Gilbert of England, in his compend of Medicines and Diſeaſes, enumerates, among other remedies, a particular mercurial ointment prepared with muſtard. Raymond Lully of Palma in Majorca, was one of the great ornaments of chemiſtry in this age. Much more Roger Bacon, of Oxford, the great reſtorer of experimental philoſophy. The favourite principle of Lully, and various other chemiſts of the ſame period, repreſented ſulphur and mercury, as the elements of all the other metals. He was acquainted with a large proportion of the moſt eminent products which chemiſtry is, even at this time, capable to yield. He was the author of no fewer than eight and twenty different treatiſes on chemical ſubjects. Sometimes, in this period, the

dealers in alchemy, were profecuted by the inquifition, as perfons who fought to accompliſh fupernatural operations by the aſſiſtance of evil ſpirits. Arnold Bachuone, of Barcelona, one of the moſt prolific chemical writers of this period, has left a number of treatiſes which explain many proceſſes alchemical, medicinal, and belonging to the arts. Among his chemical preparations for the uſe of medicine were ſpirit of wine and antimonial wine. Albert of Bollſtadt, Biſhop of Ratiſbon, a man of univerſal knowledge, applied alembics and aludels to the uſes of ſublimation and diſtillation; knew the method of purifying gold and ſilver by the admixture of lead; and wrote not a few curious treatiſes on the metals in general, the philoſopher's ſtone, and the other doctrines and purſuits of the alchemiſts. Many mines were, at the ſame time, wrought in Bohemia, Hungary, Styria, Carinthia, the Tyroleſe, in Burgundy, Dauphiny, and other parts of France, in Spain, Tuſcany, Sweden, England, &c. A preparation of the oxyds or calces of lead and tin, was, even in this age, in uſe for glazing pottery. Lucas della Robbia of Florence, born in the year 1388, practiſed the art of painting on glaſs. A Frenchman, named De Caqueray, was the inventor of blowing glaſs. The art of pickling herrings was found out in Flanders, in the year 1374, by J. W. Bockel. Alum-works were not yet common in Europe; the ſupplies of that article being obtained, for the preſent, out of Turkey and Barbary. Various improvements were, in the ſame age, made in the art of extracting colouring matters from vegetables, and in the diſtillation of brandy and other ardent ſpirits. The buſineſs of the apothecary was, in this age, appropriated, at London and elſewhere, to a diſtinct profeſſion.

The next period, the Age of the Schoolmen, comprehends only the fifteenth century. This was the age of the revival of learning in Europe, to which thoſe two great events, the convention of the art of printing, and the taking of Conſtantinople by the Turks, more eſpecially contributed. But, the tranſlation of the writings of the philoſophers of ancient Greece, and the more abundant diffuſion of books in general, were not ſufficient at once to aboliſh the errors of alchemy. The two Hollands, father and ſon, profeſſed, in this age, to convert the baſe into precious metals; and repreſented ſulphur and mercury as the common elements of all metallic bodies. They had learned to purify metallic ores with vinegar: and Aqua-Regia, and the ſalts of urine appear to have been well known to them. They have left in German and Latin more than ten or twelve different treatiſes, which are extant in print, under their names. George Ripley, an Engliſh chemiſt, of the ſame period, was related, by deſcent, to the famous Friar Bacon, had ſtudied the writings of Bacon and ſome other chemiſts of the preceding age, but acquired his knowledge ſtill more from the enquiries which he made in his various travels. He has enumerated calcination, ſolution, ſeparation, conjunction, putrefaction, congelation, ſublimation, fermentation, exaltation, multiplication, and projection, as the ſeveral ſteps in the proceſs for preparing

paring the philoſopher's ſtone. He was reported to have given to the Knights of St. John's full 100,000 lib. of gold of his own making, to enable them to defend the iſland of Rhodes againſt Mahomet the Second, and the Turks. Thomas Morton, another Engliſhman, wrote, in the year 1477, a work under the title of *Crede Mihi*, in which are communicated, among other things, various alchemical ſecrets, which he thought of great value. Jacques Coeur, Miniſter of the Finances to Charles the Seventh of France, wrote a treatiſe on alchemy, and pretended to derive from his ſkill in it that wealth which he owed much rather to the arts of fraud and extortion in his office. In this age aroſe the doctrine of the neceſſity of ſupernatural revelation, to enable the alchemiſt to penetrate to the moſt ſecret myſteries of his ſcience. Preparations of gold were, in this age, introduced into medicine, as valuable remedies. Count Bernard of Treviſa, who was born at Padua, in the year 1406, after many travels into almoſt all the countries of the world then known, conceived that he had found out the ſecret of preparing the philoſopher's ſtone. Gold and mercury are two of the ingredients which he held to be neceſſary in that work. To theſe he added, among other things, a certain proportion of the albumen of the blood. His writings are ſtill in high eſtimation with thoſe who are curious in reſearch after the antiquities of chemiſtry.

Mr. Gmelin proceeds next to the hiſtory of the age of Paracelſus, into which we regret that we could not attend him, without enlarging this article beyond the limits which muſt be aſſigned to it. It is even but an extremely meagre ſkeleton of the firſt three ſections of his work, that we have been enabled here to exhibit. But, the reader will do no more than juſtice to the work, who ſhall from our extracts infer, that it is one of the moſt curious monuments of the combination of profound and entertaining erudition, with accurate ſcience, which are to be found in the ſtores of modern literature. It is abſolutely *unique* in the literature of Chemiſtry. And we cannot conclude without recommending it earneſtly to Engliſh tranſlation.

Memoires de Candide; ſur la Liberté de la Preſſe; la Paix Genérale; les Fondemens de l'Ordre Social; et d'autre bagatelles. Par le Docteur Emmanuel Ralph. A Altona. 1802.

Memoirs of Candide; on the Liberty of the Preſs; on the General Peace; the fundamental Principles of Social Order; and other trifles. By Dr. Emmanuel Ralph. Tranſlated from the Third Edition of the original German. 8vo. Pp. 302. Altona. 1802.

THIS is one of the many attempts to graft the fruits of dullneſs on the ſtock of genius, like Avellenada's Don Quixote and the continuation of Scarron's Roman Comique, and it would hardly deſerve our notice were not every obſervation that comes from a Frenchman on the preſent ſituation of France in ſome degree intereſting, for it is

obviouſly the production of a French pen, though the title page announces it as a tranſlation from the German.

The author ſuppoſes Candide, now a very old man, to be at Paris, and he thus makes his debut at the Opera, in which it will appear that the work is not very favourable to the ſyſtem of Republican France.

" No! my eyes are hardly ſufficient to contemplate this Paris which has raiſed the human underſtanding to ſo high a pitch of glory, where, ſince the expulſion of kings, every citizen is become a king; this Paris, which its monarchs had made the metropolis of France, and which the Republicans mean, in a ſhort time, to render the metropolis of the world, we are compelled then to confeſs that a revolution is a fine thing; it reconciles me to the optemiſm of Leibnitz, which a great philoſopher of a little hamlet in Weſtphalia had preached to me in vain during forty years. Yes Paris would be the Eldorado of Europe, if, with its brilliant renown, it procure to itſelf an eternal peace. It would be ſingularly pleaſant to live there if we were not ſo often compelled to die there.

" So ſaid Candide, as he one day entered the Opera Houſe to ſee the repreſentation of Armide. His enthuſiaſm continued till the ſcene of the Devils, which the pit choſe to interrupt for the purpoſe of ſinging in chorus loud Hymns to Liberty, a ſmall republican licenſe which the fine ladies in the boxes choſe to hiſs, and which the citizens below them juſtified by making them beg pardon on their knees. Behold, cries the Weſtphalian, a noble homage to freedom, but which the fine women of Paris ſhould have rended more freely."

The following obſervation, in a note, give us a good picture of the ſtability of government introduced by the revolution.

" One of our ſtateſmen, whom the ſtate has not thought proper to call to its councils, has calculated, during ſome of his philoſophic leiſure, that from the beginning of the revolution to the conſular government, there have been two and thirty political catechiſms avowed by the conſtituted authorities, which ſuppoſes two and thirty different governments."

The following character of Buonaparté deſerves notice. The author has before compared him with Timoleon, the reader will judge how the following portrait juſtifies the compariſon.

" We do not know if this memoir will reach the Firſt Conſul; this young hero is not accuſtomed to write, he neither anſwers ſatires nor dedications. Beſides he is ſo difficult of acceſs, all the ways that lead to his perſon are obſtructed either by adulation that creeps, or by impudence that calumniates; he would wiſh, like Auguſtan and Lewis XIV. to ſee every thing with his eyes, to animate every thing by his genius, but an inacceſſible wall is raiſed between him and the people who implore him. He calls for light, but it is rendered heterogeneous before it reaches him, he extends his arms towards truth, and like Ixion only embraces a cloud."

Is this intended for praiſe or cenſure?

The

The author pays this juſt tribute to the memory of the unfortunate Lewis XVI.

" During this converſation the ſtrangers arrived at the ſquare originally decorated for Lewis the Well-beloved, made afterwards, by the greateſt of crimes, the Square of the Revolution, metamorphoſed now into the Square of Concord, and which, when the republic ſhall become ſtrong enough to ſhew itſelf juſt, will be called the Square of Lewis XVI."

But amidſt all this we find that rooted fear and hatred of this country, which we too much apprehend will be found in the breaſt of every Frenchman under whatever form the government of France is adminiſtered. Delenda eſt Carthago, is hinted at as the only mean of giving permanent tranquillity to Europe. The author introduces this hint in a dialogue between two perſons, whom he calls Molto Curante and Poco Curante, on the probable ſtability of the peace of Luneville.

" POCO CURANTE.

" Do you believe then that the two miniſters who are going to open the ſittings at Luneville will repreſent the empreſs of the ſeas in both the worlds, the royal republic of Great Britain.

" MOLTO CURANTE.

" Leaſt of all: for if ſhe ſhould deſcend to conſider herſelf as ſo repreſented ſhe would betray the ſecret of her weakneſs, and we ſhould not want a congreſs to give peace to Europe.

" POCO CURANTE.

" I will go further. It is poſſible that this ſhadow of a continental peace may bring on a maritime truce, and that the fear of a coalition which may ſhut all the ports of Europe againſt Great Britain, and the apprehenſion, yet much better founded, of ſeeing ſome new Agathocles deſcend on her territory, may bend the pride of this ſecond Carthage, ſo far as to induce her to ask from another Rome a peace of circumſtances; but this will not conſtitute a real peace: to cede rights is not to ſtipulate for intereſts. I can only ſee in the fallacious tranquillity of Europe after the futile ceremony of the Congreſs that pacifies her, the ſlumber of wearineſs that poſſeſſed Eteocles and Polynices on the field of battle, which they ſoon ſhook off to compleat the work of mutual aſſaſſination."

Hiſtoire des Suiſſes ou Helvétiens, depuis les tems les plus reculés, juſques à nos jours. Par P. H. Mallet, ancien Profeſſeur des Académies d'Upſal, de Caſſel, &c. A Genève, par G. J. Manget. 1803.

Hiſtory of the Swiſs or Helvetians, from the remoteſt times to the preſent day. By P. H. Mallet, ancient Profeſſor of the Academies of Upſal, Caſſel, &c. In 4 vols. Printed at Geneva. 1803.

THIS long detail of the foreign wars and internal commotions of the Swiſs confederative Republic, through ſo many centuries, however intereſting to the inhabitants of the city where this work is publiſhed, would be very little ſo to the generality of Engliſh readers, we ſhall therefore not attempt to give even an analyſis of the

whole work, but only notice ſuch parts as are moſt likely to attract general attention.

The following is an account of the narrow eſcape of the celebrated William Tell, at the commencement of that Revolution, which, afterwards, under his auſpices, was the foundation of the free government of Switzerland.

" Geſler ordered William Tell to be arreſted, but fearing that his friends might carry him away from the priſon of Altorf, he reſolved to conduct him himſelf acroſs the lake to his own ſtrong caſtle of Kuſnacht; accordingly he had him loaded with chains, and embarked with him himſelf for that purpoſe. They had nearly reached the place of their deſtination, when one of thoſe impetuous winds, which ſo often diſturb the navigation of that ſtormy lake, having excited a violent tempeſt, Geſler found himſelf compelled to truſt his own life to the man whoſe death he had determined. He knew both his ſtrength and his ſkill. He ordered his chains to be taken off, and then Tell contrived, notwithſtanding the tempeſt, to bring the boat where a flat rock [*plate forme*], which is ſtill called the Platform, or the leap of William Tell, gave him an opportunity of throwing himſelf on the ſhore, and enſure his own ſafety, while puſhing off the boat with his foot, he left his enemy expoſed to the greateſt danger."

The hiſtorian, after detailing the various events of this momentous ſtruggle, gives the following account of the commemoration of its final ſucceſs.

" In this feſtival, at once religious and political, after a maſs for the ſouls of thoſe who had died on the field, their names were read before the three different tribes, who often united on the ſame ſpot that had witneſſed the valour and the patriotiſm of thoſe to whom they owed their liberty.—Perhaps there is no nation in Europe which preſerved a memorial ſo immediately before them of the moſt glorious feature of their hiſtory, or the illuſtrious actions of their anceſtors, or poſſeſſed ſo lively a reſpect for their memory, their children learned to liſp the ſtory of them from their earlieſt infancy, they were as much ſtruck, as much agitated, by theſe wonderful events, as if they were not more years remote than they are ages; the ſhepherd, while he conducts his flock over the mountains, finds, in a thouſand places, the monuments which gratitude has erected to the founder of liberty."

From this ſcene we are induced to turn to the events that overthrew their remnant of national gratitude and independence, that ſapped the foundation of liberty, morality, and religion, and, to uſe the words of a ſpirited poet,

' Deſtroyed the work of ages in an hour.'

" A detailed account of this great event muſt not be expected here.—The cauſes which have produced it, and the circumſtances which have attended it, are yet too recent, too much diſfigured by the art now ſo well practiſed of deceiving the public, by fear or by flattery, and alſo by a too lively, though juſt, ſorrow, to permit us to be certain of knowing them, or deſcribing them with exact truth.

" From

" From the commencement of this memorable revolution, which overturned every thing that had been eſtabliſhed in France for ſo many centuries, the Swiſs, attached by numberleſs ties to the former ſtate of their neighbours, were more intereſted than any other people in theſe great innovations. All their relations to them were formed on the authority of a monarch whom they were accuſtomed to reſpect as much as his own ſubjects. When they found that theſe ſubjects, inſtead of the homage they had always paid him, had ſubſtituted expreſſion of hatred and cries of revolt, instead of admiration for the greatneſs of the monarch they breath outrage against royalty, and an ardent enthuſiaſm for republican equality; when they were told that their nation, its laws, and its government, ſo often an object of raillery to the French, were now become that of their most violent admiration. That, reckoning nothing on the difference betwen the two states, the Swiſs ſeemed to become the models of this new people, they remained ſome time in aſtoniſhment and uncertainty, hoping, nevertheleſs, that whatever might be the reſult of theſe violent commotions, they had nothing but favour to expect from thoſe who had hitherto profeſſed to be their imitators."

That this notion was but too generally adopted, at the ſame time, in this country, we all may remember.

The hiſtorian proceeds,

" The events that followed ſoon taught them that this hope deceived them, and that the chiefs of the revolution, placed between the throne and the ſcaffold, ſilenced every conſideration before the danger that menaced them, and the high ſituation to which they aſpired. There were in France eleven Swiſs regiments, whoſe valour, whoſe excellent diſcipline, and incorruptible fidelity, were objects of the greateſt diſtruſt to thoſe who were reſolved on the deſtruction of the monarch and the monarchy. They firſt attempted to ſeduce them, but their ancient virtue did not belie itſelf; a few ſoldiers only of a regiment not acknowledged by the Cantons, ſuffered themſelves to be drawn into ſome acts of ſedition. Some of theſe wretches were condemned to death for having violated their oaths, and others to the gallies for having plundered the military cheſt; but theſe were liberated by the new authorities in France, and brought in triumph into the legiſlative aſſembly as victims reſcued from tyranny, and it decreed them rewards, the honours of ſitting, and of a public triumph. Sometime afterwards another Swiſs regiment, that of Erneſt, reſpectable for its antiquity, its ſervices, and its good conduct, was aſſailed, confined in its barracks, diſarmed, and plundered, in the town of Aix, though its officers had made it take an oath of fidelity to the new conſtitution.

" Theſe offences, and many others, were heavy, but they were forgotten, effaced, if we may uſe the expreſſion, by the horrible crime which followed them, on the 10th of Auguſt, in the ſame year, 1792. One would wiſh, if it were poſſible, to conceal from poſterity the dreadful treatment which the Swiſs of the King's Guard received on that day from the barbarous horde who wiſhed to deſtroy that unhappy Prince and his family, and whom the guards, impelled by a ſenſe of duty and of honour, wiſhed to ſave. Furious becauſe they could not make them traitors, theſe aſſaſſins, either fanatic or bribed, overpowerd them with their immenſe numbers, ſurrounded them, and murdered them, in detail, deſtroying above eight hundred officers and ſoldiers, and carrying their torn and yet palpitating limbs

limbs round Paris in triumph. A few of those who had been able to save themselves were afterwards sacrificed in the bloody days of the 2d and 3d of September, and in other attacks; eighty of them, who were prisoners, were conducted to the place of execution; a small number only escaped, who returned to their country ragged and half naked, bleeding and wounded, where they plunged more than a thousand families in mourning, and carried every where the strongest feelings of sorrow and indignation.

"What would not the Swiss have done in similar circumstances some ages before? All Europe expected to see them arm to the last man to obtain a just satisfaction for the most cruel of injuries. But every thing was changed—Government, people, circumstances. The friends of gold and of ease, and those of France, at the head of whom was a negociator, at once able and popular, even the intercession of the King, who, though more injured himself, was too generous too merciful, lulled asleep, if I may use the expression, both resentment for the past and anxiety for the future. The Diet then assembled at Arau, declared for persisting in neutrality. All vengeance appeared imprudent to it, and all war impossible. The mind was pre-occupied with an idea which the event alone has made appear to us as chimerical at present, as it was then plausible and dangerous. The French revolution was considered as a violent tempest, terrible indeed, but which would soon pass away of itself. Besides, at that time, *no encouragement was offered to the Swiss, no safety, no succour, no subsidies, no alliance.*"

Much more could we extract from this spirited and interesting part of the work, but we have perhaps already exceeded our limits in quotation: the last sentence alludes to the indolence of the royal party in France. We have particularly marked it as applicable to ourselves. If one-tenth part of the money that we lavished on German allies, or of the troops who were employed in fruitless expeditions, had been sent to assist the suffering and indignant Swiss, an eruption might have been made on the French territory, that would have shaken the fabric of anarchy and despotism to its foundation. But let us at least be thankful to Providence that we have happily avoided this stupor, which has been so fatal to the brave but misguided people of Helvetia.

Immenses Préparatifs de Guerre qui eurent lieu en France d'abord aprés le Traité d'Amiens, Fragment d'un Exposé Historique des Evénemens qui ont amené la Rupture de ce Traité. Par Sir Francis D'Ivernois. 8vo. Pp. 48. De Boffe, Gerard-street; Dulau and Co. Soho-square, &c. 1804.

Facts and Illustrations relative to the Military Preparations carried on in France, in the Interval between the Conclusion of the Treaty of Amiens, and the Commencement of the present War. From the French of Sir Francis D'Ivernois. 8vo. Pp. 66. 2s. 6d. Hatchard, 1804.

IN the Translator's "Advertisement" he observes, that Sir Francis D'Ivernois's pamphlet appeared to him "to exhibit a very important part of the question between this country and France in a clearer

clearer light than any other publication or argument" which he had ſeen; and therefore he thought it might be of ſervice "to render it acceſſible to the mere Engliſh reader." We perfectly agree with him, both in his opinion of the pamphlet itſelf, and in the propriety of tranſlating it; and we think both the author and tranſlator eminently entitled to the thanks of the public.

As the tranſlator has performed his part moſt ably, in our quotations we ſhall employ his language, which would not eaſily be improved, as, without a ſervile adherence to the *letter*, it conveys unimpaired the *ſpirit*, of the original; a taſk not very eaſily accompliſhed.

Unqueſtionably Sir F. D'Ivernois has rendered a very great ſervice to Europe in general and to Great Britain in particular, by the clear and forcible manner in which he has here expoſed the audacious ſyſtem of Conſular fraud, artifice, and falſhood, but too ſucceſsfully employed to prejudice the powers of the continent againſt this country. This expoſure is not effected by ingenious argument, or by plauſive ſtatements, but by authentic documents and incontrovertible facts, from which the moſt incredulous cannot poſſibly withhold their belief, without avowing their contempt of truth, without wilfully ſhutting their eyes and ears againſt conviction.

The author begins by obſerving that ever ſince the commencement of hoſtilities each party has reproached the other with inſincerity in ſigning the treaty of Amiens, without any real deſire of peace, but merely to have an opportunity for renewing the war with greater proſpect of ſucceſs. But when it is made to appear, that during the peace which enſued, one power reduced her forces one half, while the other doubled her forces, there can be no difficulty in deciding to which of the two the charge of inſincerity, and of intended aggreſſion, muſt neceſſarily attach. By the report preſented to the Houſe of Commons by the Secretary at War, Dec. 8, 1802, it appeared that the Britiſh army which at the cloſe of the war amounted to 250,000 men, had been reduced to 128,809; and the ſeamen had been reduced from 130,000 to 50,000 and Mr. Addington had intimated his intention of reducing them ſtill lower, even to 30,000. We ſhall preſently ſee how Buonaparté acted with his army and navy.

By the accounts preſented to the firſt National Aſſembly, it appeared that in the year, ending May 1, 1790, the French army had coſt 104,159,275 livres; and the navy and colonies, 60,545,612, making a total of 164,704,887 livres. Intent on reducing the national expenditure, the aſſembly began their ſyſtem of economy with the army and navy; the expences of the former they accordingly reduced to 79,000,000, and thoſe of the latter to 39,000,000, making a total of 118,000,000 livres. And, at the ſame time, they aboliſhed (moſt abſurdly, indeed,) the annual ballot of 10,000 men, for the militia. But the baſis of all their proceedings was the principle, that ſo long as France renounced all ideas of conqueſt, an army of 151,000 men was amply ſufficient for her. We all know how ſoon thoſe

ideas

ideas were reſumed, with a luſt for univerſal revolution as the road to univerſal empire.

The ſucceſs of the French in the laſt war; their conqueſts on the frontiers of their dominions; and the ſtrong line of fortreſſes by which they were protected, together with the ſtate of the neighbouring powers, all combined to ſecure France againſt danger from without, and of courſe enabled her to reduce her peace eſtabliſhment very low indeed. But ſo far was Buonaparté from being diſpoſed to adopt this reduction, though the ſtate of his finances, and the want of hands for agricultural, manufacturing, and commercial purpoſes, ſeemed imperatively to preſcribe it; that, ſix weeks after he had ſigned the treaty of Amiens, he rendered perpetual the decree which had been paſſed during the war, and which was generally expected to be annulled at the peace, for placing at his abſolute diſpoſal the whole male population of the country, between the ages of 20 and 25. When he communicated his will on this ſubject to the legiſlative authorities, he farther informed them that he had immediate occaſion for 120,000 conſcripts; which annual ſupply muſt be ſo regulated as "to keep up an effective army of the line of 300,000 men, independent of a militia, or *army of reſerve* of 150,000 men to act as auxiliaries, which he deſigned to complete in three years!"

"Let us now refer to the very curious report* of Daru, every one of whoſe propoſitions was inſtantly adopted: we ſhall there find, that the whole of the conſcription now yields *a mass of nearly a million of soldiers* in France; and ſince, in order that the whole youth of the country may in their turn bear arms, no one is required to ſerve more than five years, it follows, from this law thus *improved* ſince the peace, 1ſt, that in each of the years 1802, 1803, and 1804, the Conſul would have at his diſpoſal 120,000 recruits; 2dly, that this annual levy would afterwards be limited to the number neceſſary for renewing, by a fifth part every year, this body of 450,000 men; 3dly, that at the end of five years, beſides theſe 450,000 actually in arms, all thoſe who had ſerved in this conſcription, and obtained their diſcharge, would ſtill remain under the command of the government, if not as conſcripts, at leaſt under the denomination of *requisitionaries*, ſo that by the year 1807 the *pacific* Bonaparte would be able to collect, at the ſhorteſt notice, from 800 to 900 thouſand men, perfectly trained and diſciplined, without including half a million of conſcripts not actually enrolled, but conſtantly liable to be ſo for ſervice as an *arriere garde*.

"His reporter, Daru, paſſed rapidly over the troops of the line, whoſe number was then, for the firſt time, propoſed to be made 300,000, but took care to be in the ſame degree diffuſe when he ſpoke of the Army of Reſerve. Of this he ſtated, that it was a moſt auſpicious eſtabliſhment, and would be attended with no expenſe; ſince it would be diſciplined by officers of the line, and would not be called forth, *except on unforeseen occasions*. I ſuppoſe it is needleſs to ſtate that theſe *occasions* were very exactly *foreseen*, and that this happy thought of the Conſul's was nothing more or

* Inſerted in the *Moniteurs* of May 11 and 16, 1802.

leſs

leſs than a bait to entice the people voluntarily to enter their names, in hope of being attached to this pretended army of reſerve, and without the leaſt ſuſpicion of the intention of government to raiſe a regular army of 450,000 men, into which they would be immediately incorporated. I will tranſcribe the peroration of this ingenious reporter.

" It would be eaſy to excite your ſenſibility by a repreſentation of diſtreſs produced by the operation of this law. You may be aſked WHY, after ſigning a peace, you retain ſuch formidable armies; and whether you are not apprehenſive, that by calling for ſuch great ſacrifices, you may forfeit the confidence of the *ſovereign* people of whom you are the miniſters. All Europe would rejoice that you ſhould lend an ear to ſuch topics. A legiſlator is influenced by nobler thoughts. He does not imprudently reſign himſelf to a *security dependent on uncertain and fleeting circumſtances.* He forms not his rules for the exigencies of the moment. His object is to eſtabliſh the edifice of ſociety on a laſting foundation. He deſires to *improve the condition of his cotemporaries*; but he forgets not that he is reſponſible for *the tranquillity of the world.*"

" Thus, in leſs than ſeven weeks after the ſignature of the treaty of Amiens, partly, I ſuppoſe, that they may not imprudently reſign themſelves to a *ſecurity dependent on that uncertain and fleeting event*; partly to *improve the condition of the preſent race of mankind*; but above all, *to preſerve the tranquillity of the world*, theſe faithful miniſters of the ſovereign people gave their ſanction by acclamation to the eſtabliſhment of an army of the line twice as large as that which the Conſtituent Aſſembly had laid it down as a fundamental principle, was ſufficient for France, *conſtant in her pacific diſpoſition.*"

Nine months after this Buonaparté informed Lord Whitworth that he had exceeded this vote, by his own will and authority, which are paramount to all decrees, to all law, and that " *his army will be immediately completed to* 480,000 *men, all ready for the moſt deſperate enterprizes,*" to which the vain-boaſting ideot added, like a ſpoiled child, that " if the Britiſh government provoked him, *he is reſolved to place himſelf at their head to croſs the Straits of Dover.*"

In order to place theſe facts in a more ſtriking point of view, we ſhall here extract, from the latter part of the pamphlet before us, the contraſted accounts of the war and peace eſtabliſhments of the two countries.

" 1. While Great Britain reduced her army and navy to leſs than one-half of the war-eſtabliſhment, Bonaparte exerted his utmoſt endeavours to double his.

" 2. While Great Britain diminiſhed her expences, Bonaparte increaſed his, in the proportions exhibited in the following tables: -

GREAT BRITAIN,

Voted for 1801, being the laſt year of war.

Army - - - -	£.19,100,043
Navy - - - -	16,429,337
Ordnance - - - - -	2,366,462
	37,895,842

Voted

Voted for 1803, ſecond year of peace.

Army (including ſome arrears of the preceding year)	£.7,500,000
Navy - - - -	6,669,378
Ordnance - - - -	787,947
	14,957,325

FRANCE.

Voted for the year IX. being the laſt of war.

Army - - - - *Liv.*	220,000,000
Navy - - - -	86,000,000
Total -	306,000,000

Voted for the year X. being the firſt of peace.

Army - - - - *Liv.*	210,000,000
Navy - - - -	105,000,099
Total -	315,000,000

Voted for the year XI. ſecond year of peace.

Army - - - - *Liv.*	243,000,030
Navy - - - -	126,100,000
Total -	369,000,000

" With theſe documents before our eyes, we can ſurely be at no loſs to determine, whether military preparations were carried on in France, and whether the meaſures of precaution, announced in the King's meſſage of March 8, were fully juſtified, or not. Nay, even if we had had no other cauſe of complaint, than this laſt budget—totally unlike any thing ever before heard of in a ſeaſon of peace; if, up to that moment, the conduct of France had been as conciliatory, as it was in fact provoking—ſtill we ſhould have richly deſerved the fate, which Bonaparte deſigned for us, had we remained unconcered ſpectators of the vaſt preparations which he was making; or had we not, with all poſſible diſpatch, augmented our own force in an adequate proportion."

We ſhould, indeed, have deſerved that fate, and a ſtill worſe fate, if worſe the ingenuity of malice and mortified vanity could have deviſed, had we ſo ſhut our eyes againſt the evidence of facts.

" It may appear ſtrange, that two ſuch important and ſtriking events, as this ſecond *peace-budget*, and the ſecond levy of 120,000 conſcripts, ſcarcely provoked any animadverſion in Europe. But the fact is, they were not made public, till after the King's meſſage had notified to the world, that England had begun to take *precautionary meaſures*; in conſequence of which it very eaſily happened, that many perſons ſuppoſed them to be occaſioned by the notification of thoſe meaſures, to which, on the contrary, they were in fact, conſiderably antecedent, and of which they were the real cauſe. On the 8th of March, 1803, (the date of the King's meſſage) this ſecond *peace-budget*, the ſecond levy of conſcripts, and the conference with the Engliſh ambaſſador, on February 17, in which the Conſul ſo fully proclaimed them

them to the Court of St. James's, were matters of which the Continent of Europe was altogether ignorant. When, in conſequence of this communication, the King of England unexpectedly made known the meaſures of precaution which he was taking, it appeared, in ſome ſort, as if he were the aggreſſor; and when afterwards the *offenſive* ſteps, which had been previouſly adopted by the Court of St. Cloud, were diſcloſed, thoſe who had not the means of aſcertaining how long they had occurred before they were avowed, naturally enough conſidered them as meaſures purely defenſive, and provoked by the conduct of the Britiſh government.

"This miſtake, however, is now made ſufficiently manifeſt. The ſecond levy of the conſcripts, which took place in April*, 1803, was enacted in May, 1802; and even if the peace had not been otherwiſe interrupted, a third levy of the ſame magnitude would, as a matter of courſe, have taken place in the preſent year, 1804. This appears clearly in the report of Daru.

"The budget for the year XI. was firſt publiſhed in the *Moniteur* of March 13th, 1803; but the very full report which accompanies and concludes it, is dated February 4, (15 Pluvoiſe); at which time Bonaparte, as he has himſelf admitted, entertained not the ſmalleſt doubt of the diſpoſition of the Engliſh government to evacuate Malta, and maintain peace.—But, in fact, the budget itſelf (hoſtile as it is in its whole conſtruction) has reference to a ſtill earlier period, antecedent even to the invaſion of Switzerland. Its date is, 1802, September 23: which is the firſt day of what is called the republican year, and the day from which all the eſtimates of the year are computed; ſo that when in March, 1803, the Conſul, as matter of form had it laid before the legiſlative authorities, it was nothing like an eſtimate, ſuſceptible of augmentation or diminution, for the enſuing year; but it was, in fact, an account of the current expences of a year, of which ſix months, were already expired; during which ſix months, one half of the ſupplies ſo reſpectfully ſolicited by the Conſul, at the hands of the *miniſters of the ſovereign people*, had been previouſly expended on *his* army and navy.

"This budget was by no means a ſecret at Paris; but even ſuppoſing that the Engliſh government had not been apprized of it before its publication, in ſeventy folio pages of the *Moniteur*, what muſt have been their ſurpriſe, after being informed by Lord Whitworth, that Talleyrand had laid great ſtreſs on the poverty of the French finances, and the *total impoſſibility which it created to France of carrying on the warfare, to which even a partial rupture would*† *lead*—to find in this budget a demonſtrative proof, that in ſpite of this *impoſſibility*, and the *ſyſtematic deſire of peace*, profeſſed by the Firſt Conſul, he had appropriated to his navy three times as much as the conſtituent aſſembly had done? But, indeed, this evidence was altogether unneceſſary, after their ambaſſador had been daily ſending word, that Bonaparte threatened them with an invaſion, and added, that he had 480,000 men ready for it."

As to the naval force of France, on the ſmallneſs of which the

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* See the *Moniteur* of April 17, 1803.

† See Lord Whitworth's diſpatch to Lord Hawkeſbury, of February 17, 1803.

Uſurper founded ſo triumphant an argument to prove that the fears of the Britiſh miniſtry were groundleſs, inceſſantly repeating that he had but three corvettes at Dunkirk and two frigates in Holland, prudently overlooking the ſtrong force at Breſt under Linois, and all the ſhips in a ſtate of prepa'ation, and alſo the vaſt ſums which, in time of peace, he had appropriated to the naval department,

" Bonaparte is pleaſed to affirm, that he had made no preparation—that the armaments alledged againſt him were purely *ideal*. Were theſe budgets alſo purely *ideal?* Would he require the Engliſh Government to ſpecify by name every yard, every arſenal, and every warehouſe, in which he expended the enormous ſums appropriated to his navy, ſums far exceeding thoſe expended by the Court of Verſailles in the year of preparation for taking part againſt England in the American war? The Engliſh miniſters knew very well, that he was building many new veſſels at Breſt, at Toulon, at Rochefort, and at l'Orient; they knew very well, that the French government had bought up in the Baltic, and even in London, great quantitities of naval ſtores*. But ſurely, without going into all theſe details, it was quite enough to give them the alarm, as to his actual or intended armaments, to learn from his own documents, that for the laſt ſix months his naval expences had been one half greater than thoſe of any half year in the war.

" Let us reverſe the caſe: let us ſuppoſe, that in the beginning of 1803, Great Britain, inſtead of reducing one half of her forces, naval and military, had conſiderably increaſed them, while France had been diminiſhing her's. Would not ſuch a conduct have been regarded at St. Cloud, as the certain forerunner of hoſtilities? Would not the Conſul have held it out to Europe, as a declartion of war? Could any man have blamed him, if he had had immediate recourſe to *meaſures of precaution?* Or would it have been expected, that he ſhould have reſted perfectly ſatisfied with a declaration on the part of England, that ſhe had taken *no ſtep, on which the moſt ſuſpicious jealouſy could put an unfavourable conſtruction?*

" Bonaparte might indeed have alleged a plauſible pretext for the vaſt expences on his navy. To a certain degree, an unuſual expenditure upon that object might have been juſtified, by the ſtate of ruin, to which the victories of England had reduced it in the war. But he was above having recourſe to ſuch arguments. He would not *juſtify* his conduct, but *denied* it. He had made no preparations; and, *on ſuch an occaſion, it was his higheſt glory to have been taken by ſurpriſe* †."

And to this aſſertion, which in falſhood and impudence almoſt outdoes all his former outdoings, when we conſider that it was addreſſed to the legiſlative body who had voted the immenſe ſums which he had

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* The quantity of hemp purchaſed is ſtated in accounts worthy of credit, at 12,000 tons, being a greater quantity than was uſed by the Engliſh navy in the moſt active year of the laſt war. If this be true, and it is ſtrongly corroborated by the diſpatch, with which he has equipped his numberleſs gun-boats, it is ſurely not too much to infer, that he had that armament in his contemplation.

† See General Andreoſſy's note of March 29, 1803.

demanded

demanded for his navy, that very body itſelf gave its complete ſanction, re-echoing it throughout the country, and ſtyling the man who made it *the Saviour of France.*

" *He makes a merit* of being *taken by ſurprize*—he who, before he was apprized of the meſſage which called forth this modeſt declaration, had boaſted to Lord Whitworth that he had provided againſt every event which could occur, and was prepared for the worſt; *that he could, at a moment's notice, complete his army to the number of four hundred and eighty thouſand men.*

Omnia præcepi atque animo mecum ante peregi.

" *He ſtates it to be his higheſt glory that he was taken by ſurprize*; he, who ſo very few days before had, *with honeſt pride*, proclaimed, that *in the preſent day England, ſingle-handed, was unable to contend with France.*

" *He was taken by ſurprize*—He who, immediately after he had, by the inſtrumentality of his creature, Regnault, recorded this *memorable expreſſion* in the archives of the legiſlators, at the moment of their adjournment, addreſſed to them through the ſame man, the following expreſſions, *at leaſt equally memorable.*

' You, Legiſlators, will not fail to promote in your reſpective neighbourhoods the publication of the fact, which has already been made known here. Let all the inhabitants of the country be apprized, that the enſuing campaign, will not require the impoſition of any new tax. The taxes voted for the peace-eſtabliſhment will anſwer all the calls of war*.'

" So that, at laſt, we find the *damning proof*, that Bonaparte was *taken by ſurpiſe*, is that the force, which he had kept up under the name of a peace-eſtabliſhment, was fully calculated to meet all the demands of war.

" The real fact is, that the information communicated by Regnault was perfectly true, and the intereſt of the communication might have been heightened, if he had been at liberty to diſcloſe the ſplendid fiſcal advantages, which a war held out to his maſter.

" This brings us to a matter of very great importance. In the actual ſtate of Bonaparte's finances, it was abſolutely impoſſible that 369,000,000 livres could be expended on his army and navy, without producing a deficit of from 100 to 150 millions, which, as he muſt have known, could not be diſcharged, but by that ſingular item in the Conſular ways and means *recettes extérieures*; that is to ſay, the contributions or the plunder of foreign countries.

" The beggary of his exchequer was, indeed, ſo notorious, and to attempt to diſguiſe it, was ſo hopeleſs, that in conferring with Lord Whitworth, Talleyrand himſelf alledges it as a reaſon, why Great Britain ſhould not be alarmed on the ſubject of military preparations in France. ' The ſituation of the French finances,' ſaid he, ' is ſuch, that were not the deſire of peace in the Firſt Conſul an effect of ſyſtem, it it would be moſt imperiouſly dictated to him by the total impoſſibility, in which the country finds itſelf of carrying on that extenſive ſtate of warfare, to which even a partial rupture would naturally lead. He expreſſed great ſurpriſe, therefore, that any ſuſpicion ſhould be excited, when the means of diſ-

* See the *Moniteur* of May 30, 1803.

turbing the public tranquillity were, as muſt be well known in England, ſo comp etely wanting *.'

" If Lord Whitworth had been at all diſpoſed to enter into the diſcuſſion of this reaſoning, he might have obſerved, that the leſs able the Conſul was, out of his own funds, to defray the enormous expences of the formidable force, which he perſiſted in raiſing, the more it was to be apprehended that, ſooner or later, he might be utterly unable even to *pay* his troops; in which caſe a ſtate of war, wherein the calls of his generals upon him would be leſs, and his *external receipts* greater, might chance to become *an effect of his ſyſtem* †.

" I conſider it ſo extremely important, to eſtabliſh the melancholy proofs of this ſyſtem; which, after all, affords the beſt ſolution of Boparte's armaments, that I may perhaps, elſewhere, exhibit them all at large."

We hope Sir Francis will not fail to lay this exhibition before the public; it is of particular importance to the powers of the continent that they ſhould be duly acquainted with facts in the conſequences of which they are ſo very materially intereſted. " Every government," Sir Francis afterwards moſt truly obſerves, " which once promulgates ſuch a doctrine," (that is the doctrine of maintaining a force which it is impoſſible to pay out of its own revenue, and for the payment of which it muſt of neceſſity have recourſe to the extortion or plunder of foreign ſtates) " indiſputably admits, that a ſtate of war is abſolutely neceſſary, for the ſupport even of her pretended peace-eſtabliſhment."

There are many other parts of this valuable tract which we would fain notice, but we have already tranſgreſſed our uſual limits. We ſhall therefore take our leave of the author, with expreſſing our hearty concurrence in his reprobation of the atrocious conduct of ſome of the French prelates, particularly that of the Archbiſhop of Rouen, (brother, we believe, to the Conſul Cambaceres, formerly a tradeſman at Rouen), who has degraded his ſacred functions, by blaſphemouſly invoking the God of Truth, to bear witneſs to the moſt wilful, malignant, and diabolical falſhood, that ever iſſued from the lips of man; namely, that the people of France were again expoſed to the horrors of war, " merely becauſe the Engliſh government, unable to endure the progreſs of the French commerce," (which progreſs, be

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* See Lord Whitworth's diſpatch to Lord Hawkeſbury, of February 17, 1803.

† Bonaparte it ſeems was ſenſible of Talleyrand's indiſcretion, in thus founding an argument upon *the notorious ſtate of the French finances.* And in order to ſet the world right on that point, juſt one month after Talleyrand had made this ingenuous confeſſion, he directed Gaudin, the miniſter of finance, to contradict it; and to preſent a report, ſtating, that though the net receipts of the year X. did not exceed 490 millions, ſtill they had left a ſurplus of two millions, applicable to the ſervice of the year XI.

To which of theſe two miniſters are we to give credit? To neither.

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it obſerved, was mentioned by thoſe very miniſters as a good ground for believing that the peace would be permanent!) "had ſaid in its heart, THE HAPPINESS OF THAT PEOPLE IS MY AVERSION, I WILL OBSTRUCT IT AT WHATEVER EXPENCE." Others of theſe prelates recalled to the minds of their flocks the various horrors and crimes of the revolution, all of which they imputed to the Britiſh Cabinet! And the Firſt Conſul, the moſt guilty and the moſt criminal of all the revolutionary agents, who no doubt had paid thoſe reverend minions of his own creation, for this horrible profanation of their character and office, in one of his ſtate papers, boaſted of the good effects which theſe pious exhortations had produced; thanking the clergy for "*having employed the influence of religion, to ſanctify this ſpontaneous emotion of the heart.*" This is Satan commending his miniſters—for the Father of Lies muſt ſurely be the maſter of men who can by ſuch means promote his intereſts and further his ends.

The author adds, what we know to be true, that "under the influence of the religious miniſters of the republic, the wild enthuſiaſm of the French for liberty has been made to give place to a wild enthuſiaſm of hatred againſt this country." And theſe men are under the influence of the Pope, who, be it remembered, is the mere tool of Buonaparté. What food for reflection does this conſideration afford!

La Gymnaſtique de la Jeuneſſe, ou Traité Elémentaire des Jeux d'Exercice, conſidérés ſous le Rapport de l'Utilité phyſique et Morale. i. e. An Elementary Treatiſe on Games of Exerciſe for Youth, conſidered in their Effects on the Body and Mind. By M. A. Amar Duirvier and L. F. Jauffret. Plates. 12mo. Pp. 300. Debray. Paris.

"WORKS on education multiply, and our manners are ſtill the ſame. Men of ſenſe and true patriots devote their labours to the laudable purpoſe of bringing back our neglected youth, led aſtray by twelve years of immoral leſſons, examples of perverſity, and ſyſtems of corruption, to thoſe principles of juſtice and morality which nature has implanted in our boſoms, and which are the ſupport of ſocial order. The works of theſe eſtimable authors do not produce the change which it is their object to accompliſh. The miſchief is done; it remains to prevent it from becoming epidemical. The riſing generation may be preſerved from it, if parents and preceptors are perſuaded that *every courſe of education hitherto purſued ought to be rejected, that every thing which has been taught ought to be forgotten*; and that, with a new order of things, ſuch a mode of inſtruction ſhould be introduced as would be the means of imparting to youth that ſpecies of knowledge which will render them good men, good ſons, good fathers, good huſbands, and good citizens."

Such is the account which a French critic, in his review of the work before us, gives of the preſent ſtate of morals and education in France; amounting to an honeſt confeſſion, that the revolution has

ſo far brutalized the people, that the only means of rendering them eſtimable, in any of the relations of ſocial or political life, is the eradication from their minds of every thing which they have imbibed ſince the deſtruction of the monarchy, and the murder of their ſovereign. So that the revolutionary ſcheme *decatholiciſer et demoralizer le peuple* has, we ſee, been attended with complete ſucceſs! Now, let the eulogiſt of this revolution, let Mr. Fox contemplate this "ſtupendous monument of human happineſs raiſed by human wiſdom" in theſe, its *natural*, effects! But this well-meaning critic, whoſe words we have quoted, need not be ſurprized at the inability of the efforts made to bring back theſe wretched beings to the paths of virtue and morality. Releaſed from all the reſtraints which religion impoſes on thoſe who acknowledge her authority, every wicked propenſity has been indulged by them, their minds have become vitiated, and it will be found a taſk of much greater difficulty to make them *Chriſtians*, in faith and practice, than it would be to humanize and inſtruct the wildeſt ſavage juſt caught from his native woods; to implant good principles in an uninformed mind is certainly more eaſy than to eradicate bad principles from a mind once informed but afterwards vitiated.

In the firſt part of this treatiſe the authors demonſtrate the neceſſity of exerciſe, and the advantages accruing from it both to body and mind. The ſecond part contains a deſcription of all games of exerciſe, ancient and modern, and indicates the means of rendering them practicable and ſalutary to the youth of the preſent day. The third part is an Eſſay on the Exerciſe of the Senſes. The authors have conſulted moſt of the German and Engliſh writers, who have treated of theſe ſubjects; and their remarks on them are ſenſible and judicious. Thoſe Frenchmen who have any regard for their children will do well to attend to the important reflections, in the firſt part of this treatiſe, on the defects of the ſyſtem of education now in uſe in France, on its effects on the health, and eſpecially on the morals of youth; and on the utter inadequacy of the means hitherto employed for remedying the evil.

The Eſſay *on the Exerciſe of the Senſes* has the merit of originality, as well as that of ingenuity. The obſervations on the poſſibility, the uſefulneſs, and the beſt means of exerciſing the ſenſes, are ſuggeſted as doubts, and not advanced with the confidence reſulting from the knowledge which experience imparts. They are ſubmitted with great and becoming diffidence to the conſideration of the public, for whoſe benefit they were committed to the preſs. We ſhall have great ſatisfaction in tracing the effects of theſe laudable efforts in the minds of the people of France.

MISCELLANEOUS.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

WHEN any of your *readers* become your *correspondents*, I truſt they feel equally with myſelf, that the credit and uſefulneſs of your work is, at all times, and in all caſes, to be preferred to the gratification of having the productions of their own pens inſerted in your important pages.

I have not, for a conſiderable time, interfered with the claims of thoſe friends whoſe thoughts might prove of more eſſential benefit to the true intereſts of the country, than any thing I could offer; but none can be more gratefully ſenſible of the value of your labours, or be more perfectly ſatisfied with your determinations, as they concern myſelf; and whether, what I now offer is allowed a corner in your work, or conſidered as not worthy the public eye, I ſhall as gratefully acknowledge the *ſuppreſſion* as the *publication*.

Your manly firmneſs in defending the true intereſts both of the church and ſtate, tempered at the ſame time with that genuine moderation and candour becoming a Chriſtian patriot, cannot fail to render the pages of your Review, at this critical and important ſtate of affairs, both at home and abroad, of increaſed importance.

It has been ſaid by many ſerious and thinking perſons, that ſhould a peace ever be concluded with *republican* France, although our dangers would be *different* from thoſe to which we were expoſed in a ſtate of warfare, they would not be *leſs*, nor require a leſs degree of caution in reſiſting them, our own *ſafety*, nay, our very *exiſtence* as a nation being regarded.

I will not ſay *unfortunately*, but *happily* and *providentially*, that peace which the treaty of Amiens produced, proved of ſhort continuance: Had, however, that moſt depraved and unprincipled of the human race, the Corſican uſurper, poſſeſſed but a moderate degree of mere worldly wiſdom, or the prudence of a ſubtle cunning, he might have ſo improved the advantages that peace gave him, as to have afforded ground for the deepeſt regret to children yet unborn. Much are we then, as a nation, indebted to his ungovernable ambition: It has awakened us from that dream of falſe ſecurity into which too many were lulled; evident from the declarations of ſome, that "they ſaw no reaſons why the peace of Amiens ſhould not prove as permanent as any peace that had ever been ſigned;" or, as aſſerted by others, "that the dangerous conſequences apprehended by ſome men were ſo *remote*, ſo *very remote*, as not to be taken into any account in the pureſt calculations, *political* or *commercial*." Such was, if I remember aright, the ſentiments expreſſed by men who ought to have known better.

Immediately upon the peace, nay, even upon the ſigning the preliminary articles, the deſpot of France, intoxicated with his own ſucceſs, laid down promiſes, (natural enough indeed, the treaty itſelf conſidered,) from which he drew his erroneous concluſions, that England poſſeſſed neither courage nor means, to venture at any reſiſtance of his deep-laid ſchemes for ſubjugating the four quarters of the world to his dominion; theſe plans and purpoſes now oppoſed by Britain "ſingle-handed." He is maddened with malignant rage, and "would ſwallow us up quick, ſo wrathfully is he diſpleaſed at us,"

In a war, as juſt as inevitable, are we now engaged, in order to preſerve our exiſtence, depending, in this awful conteſt, on "that never-failing Providence which ordereth all things both in heaven and earth"—a Providence that has hitherto preſerved, and will, I truſt, yet deliver us. The threats and deſigns of our impious foe overthrown; "the amelioration of the ſtate of twenty-five millions of people, by a revolution to a form of government, under which rational liberty may be enjoyed, is a matter ſincerely deſired by every friend to humanity; and, as Britain alone poſſeſſes either courage or integrity "to withſtand the violent and unjuſt ambition" of the preſent ruler of France, I indulge the hope, that, in the hand of Providence, we may be inſtrumental in accompliſhing the great good, and of conferring upon the nations around us the bleſſings of peace* upon the principles of peace revealed in the inſpired pages: Indeed, any peace that is not founded *on these principles*, will never prove any thing more than a *hollow truce*.

Looking over ſome MSS. papers, I took up the letters that accompany this; they were written according to the dates they bear, and were addreſ-

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* To every Chriſtian mind, peace muſt be a very deſirable bleſſing. War muſt be allowed by all as a very dreadful evil, and the ſword acknowledged as the very ſevereſt of God's four judgments for the puniſhing of guilty nations. But, under the fulleſt conviction of this, I muſt own very freely, that at the time the treaty of Amiens was ſigned, my mind felt ſome very painful fears. The following paſſages from thoſe ſcriptures, that are profitable for doctrine, reproof, correction, and inſtruction in righteouſneſs, preſſed with particular force upon my conſideration. Subſequent events have not rendered theſe extracts from ſacred hiſtory leſs important.

"And there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord." 1 Kings xxi. 23.

"And Ahab ſaid unto Jehoſhaphat, Wilt thou go with me to battle? And Jehoſhaphat ſaid unto the King of Iſrael, I am as thou art, and my people as thy people." 1 Kings xxii. 3.

"And Jehoſhaphat returned to his houſe, and Jehu, the ſon of Hanani the ſeer, went out to meet him, and ſaid to King Jehoſhaphat, *Shouldst thou help the ungodly, and love them that hate the Lord?*" 2 Chron. xix. 1, 2.

"And after this did Jehoſhaphat, King of Judah, join himſelf with Ahaziah, King of Iſrael, who did very wickedly; and he joined himſelf with him to make ſhips to go to Tarſhiſh. Then Eliezer propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the Lord hath broken thy works, and the ſhips were not able to go to Tarſhiſh." 2 Chron. xx. 36.

"Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's treaſures, and ſent them to Benhadad, King of Syria. And Hanani the ſeer came to Aſa, King of Judah, and ſaid unto him, Becauſe thou haſt relied on the King of Syria, and not relied on the Lord thy God, therefore is the hoſt of the King of Syria eſcaped out of thine hand. Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? Yet, becauſe thou didſt rely on the Lord, He delivered them into thy hands; for the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them whoſe heart is perfect towards him: Herein thou haſt done fooliſhly, therefore from henceforth thou ſhalt have wars."—2 Chron. xvi.

ſed,

ſed, as may be ſeen, to perſons highly approving the French revolution in its *firſt ſtages:* And as there are yet many who affect to approve and admire the principles and firſt movements of that revolution, reprobating at the ſame time, the conſequences reſulting from it, as in no reſpect, or at leaſt not neceſſarily, connected with it; I have been inclined to offer, through your Magazine, the ſentiments and opinions expreſſed in theſe letters to the public eye. Copies of them are in the hands of various perſons, and were ſo, very ſoon after they were written, particularly the two firſt, to a friend in London. The ſheets I ſend, are copied from the rough ſketch, and although there might be ſome verbal alterations, ſome paſſages transferred, or the expreſſions a little varied, the ſubſtance is the ſame; and ſhould there be a vacant corner in any of your future Numbers, it is ſubmitted to your judgment, whether they are ſufficiently intereſting to fill it up. I remain, Sir, with great reſpect, yours,

A CONSTANT READER.

To Mr. **** *******, **** Street, London.

Dear Sir, November 21, 1789.

As the public mind was much engaged when I was laſt in town by the late occurrences in France, and particularly ſo by the deſtruction of the Baſtile, the converſation at your table naturally turned upon the ſubject, when my gravity, and the little exultation expreſſed on my part at that event, brought on me the charge of being an enemy to liberty, and even pleaſed with tyranny and oppreſſion.

Your laſt letter to me, in which you ſadly confound *faith* and *philoſophy*, proves you ſtill cheriſh the ſame opinion reſpecting my political principles: It is not pleaſant to have ſuch ideas fixed on the minds of thoſe perſons whoſe friendſhip you value; and to obviate ſo painful a circumſtance, I now write.

I acknowledge, my dear Sir, that I looked very grave, and took but little part in the converſation; my countenance might manifeſt that I was not quite ſo much pleaſed as ſome others of the company; or, if you inſiſt upon it, that I was actually diſpleaſed; and this was conſtrued into a diſpleaſure that the Baſtile was pulled down*.

That my diſſatisfaction was connected with the deſtruction of the Baſtile, I am ready to acknowledge, not merely indeed that it was deſtroyed, but at the means and manner of its deſtruction.

"The beginnings of iniquity are like the letting out of water;" when once the banks that confine a deep and powerful ſtream give way, the very ſmalleſt inlet from the river into the adjoining country is ſeriouſly alarming;

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* How ſtrong, and how deluſive is prejudice. It not only gives a falſe bias to the judgment, and a falſe colouring to facts, but actually weakens all our ſenſes. In the Baſtile deſtroyed, how few perſons as ſtate priſoners, in a long courſe of years, had been immured within its walls. In the hundreds of Baſtiles that have ſince been raiſed, and the innumerable numbers of wretched victims, that under the moſt horrid deſpotiſm have groaned within them, how eaſily and readily is this tyranny palliated, by obſerving that theſe are temporary evils, the inſeparable effects of revolutionary movements. From ſuch evils may God in his mercy preſerve us.

a deluge

a deluge is threatened; and without much prudent caution, care, and exertion, is unavoidable.

You Sir, and probably many others may be expecting *great good* from this event; I am expecting *great evil:* I have lived near threeſcore years in the world, and have been long a cloſe obſerver of human nature; and believing the account given of it in the ſacred pages, ſpeculative theories are without any influence on my mind; and you may depend upon it, that the philoſophy you admire will prove a very weak barrier againſt human depravity. It will manifeſt itſelf to be a principle without influence, and to poſſeſs no powers for counteracting or reſtraining the deceitfulneſs and deſperate wickedneſs of the human heart.

From the late events in Paris, I fear the *mob* is indeed become the *ſovereign*, and that this "ſovereignty of the people" will not eaſily be kept within any bounds. The conſequences of this I dread the more, becauſe I apprehend there are men of rank and abilities, wicked, ambitious, and deſigning, who will avail themſelves of the popular phrenzy, court popular favour, and ſuiting themſelves to the preſent humour of the people, will make their own uſe of the power they poſſeſs, turning that power as they pleaſe, and as may beſt promote the accompliſhment of their own purpoſes and deſigns: From this, I think I foreſee the moſt dreadful evils that have ever fallen upon any nation. The demolition of the Baſtile, the iron-cage, &c. appear to me but a poor compenſation for the ſcenes which I expect to follow; maddened as the people are with rage, (they certainly know not why,)—intoxicated with their ſucceſs, and with wild ideas of *imaginary liberty*, where is now the power in France that can ſay unto them, "Hitherto ſhall ye go, and no farther?" They muſt of neceſſity in time meet with a check, and I am greatly miſtaken, if they will not fall under rulers whoſe "little finger will prove heavier than the loins" of thoſe who have gone before them: If theſe "have chaſtiſed them with whips, their ſucceſſors will chaſtiſe them with ſcorpions." I moſt ſincerely wiſh I may be mistaken, and that their own repentance and return to reaſon may prevent this; but I confeſs it is more than I hope for, and I do ſtrongly fear we ſhall unhappily witneſs facts that cannot fail to convert you to the opinions and ſentiments of,

Dear Sir,

Yours, &c.

To the Same.

October 28, 1791.

How exultingly, my dear Sir, you aſked the other day, whether I had any more *dark prophecies* to deliver. "The new conſtitution of France, formed by the National Aſſembly, a conſtitution ſo friendly to the rights of man, muſt ſurely have done away my fears; and, added to its own excellence, how greatly to be admired is the noble diſintereſtedneſs of its framers, in declaring themſelves ineligible to the next aſſembly: Thus excluding themſelves from any other ſhare in the fruits of their own labours, than what they ſhould enjoy in common with their fellow-citizens; or, in the comforts of retirement, derive from contemplating the advantages conferred on the great maſs of the people, whom their labours had made happy."

Alas, my dear Sir, I again differ widely from you in opinion; nor am I on this new occaſion of your joy, a ſharer in your felicity: my fears and apprehenſions, inſtead of being annihilated, are, I ſuſpect, nearer their fulfilment as to their cauſe, than you will permit yourſelf to believe.

In

In the conſtitution you ſo much admire, and ſo highly praiſe, I think I diſcern ſo capital an error; and in what you conſider as wiſdom in its framers, ſuch a proof of folly, that I am perſuaded "it will vaniſh as a dream, and, like the baſeleſs fabric of a viſion, leave not a wreck behind." From the very moment that I learnt the *Tier Etat* had aſſumed the whole power to themſelves, I gave up the expectation of any good, and was prepared for the reverſe.

What I conſider as their great error, is their not having appointed a middle power between the king and the repreſentatives of the people, but confining the ſovereign to approve or reject *in toto* their decrees; to accept or refuſe in the whole, without alteration or improvement, every law enacted by them. It does not require much political wiſdom to ſee the effect of this: Poor Louis! I fear a ſnare is laid for him. I am only aiming, it is true, to ſhew their *miſtake*; but I confeſs I am ſtrongly inclined to impeach their *integrity*.

The folly of the conſtituent aſſembly is evidently ſhewn in the excluding their whole body from the ſucceeding aſſembly, declaring themſelves ineligible for four years. You may deem it diſintereſtedneſs, and cenſure me as a calumniator of merit, when I, without heſitation, declare that I conſider this as ariſing from a conviction, that neither they themſelves, nor any ſucceeding legiſlative aſſembly will be able to preſerve the conſtitution as formed by them; and they are not willing to bear the odium of its failure. I will not deny that my ſuſpicions extend much farther reſpecting ſome of them, probably no inconſiderable number; but it was not the time to ſtrike at monarchy altogether, and at once; I am, however, perſuaded they cannot but know they have effectually undermined the throne, although they may not have duly conſidered, that in doing this they have inſured deſtruction to themſelves. They have now reſigned their power to others; and be aſſured, I am not afraid to repeat it, the preſent legiſlators cannot preſerve what their predeceſſors appear to have accompliſhed: The late aſſembly will have their friends among thoſe that follow them, but they will have their enemies alſo; and I am very much miſtaken, and very ignorant of human nature, if we do not ſoon ſee them divided into powerful and malignant factions.

"It is God that maketh men to be of one mind in an houſe;" and reaſoning in a religious view, conſidering what they have ſaid and done derogatory to the honour of the Redeemer of the world, I feel a conviction in my own mind, that very few of the conſtituent aſſembly will be permitted to die a natural death, or at leaſt, to enjoy in peace in their own country, the fruits of their political exertions. Their ſucceſſors we ſhall moſt probably ſee divided into parties that will riſe up in all the bloody fury of factious rage, murdering and deſtroying each other* in their turn, as they may be

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* The axe of the guillotine has long been ruſting, and many have ſuppoſed it would no more be brought into uſe. The arreſt of Pichegru and Moreau afford an awful leſſon. Pichegru fought under a commiſſion from that monſter in human ſhape Robeſpierre, the uſurper of Louis's power; and it was ſaid that to this general he committed his diabolical plan for the deſtruction of Holland.

Moreau was a protegé of Pichegru's, was brought forward and promoted by

be able to ſeize the power. I think hiſtory, and the hiſtory of France in particular, and a knowledge of human nature, juſtifies ſuch an apprehenſion, without laying claim to the gift of prophecy.

Beware my friend of philoſophy, falſely ſo called. Religion, pure and undefiled religion, revealed from Heaven, is the only ſource of true happineſs, and what can alone controul the depravity of the human heart: Be thankful for the mercies you enjoy as an Engliſhman; patiently bear the evils you cannot cure; conſider God as the wiſe governor of the world, holy and righteous in all his works and ways: Be aſſured, that to wait events in humble reſignation and reverential fear, is the beſt ſecurity for your own tranquillity and peace.

I remain,

My dear Sir,

Yours, &c.

The original of the following Letter is without a date, but it was written within a week or ten days after Government received diſpatches, giving the particulars of the ſurrender of Toulon: I think ſometime in October 1793.

To *** **** ******.

My very dear Sir,

I know moſt aſſuredly, that you would not be unjuſt by wilfully and deliberately paſſing unmerited cenſure; and I think I owe both to you and to myſelf, from the value I ſet upon your friendſhip, and the affectionate eſteem I bear you, the attempt to juſtify myſelf from your charge of the want of integrity in the declaration of my political ſentiments.

But firſt let me notice an obſervation you made of much leſs conſequence, namely, that the ſubject of politics was firſt introduced by me when we laſt met: A little recollection will perhaps enable my eſteemed friend to remember, that on my firſt appearance in the company, he ſaid, "Well ** *******, you read the papers; I live in a corner where we hear nothing: What is the news?" I replied, I ſuppoſe Sir, you know we are in poſſeſſion of Toulon. This led you to remark, that from Lord Hood's proclamation there aroſe a great uncertainty reſpecting a final adjuſtment, becauſe in 1789 there was no conſtitution. This introduced a variety of obſervations from different perſons, and on an appeal from me to yourſelf, whether it was poſſible for any friend to mankind to approve of the principles and proceedings of the preſent rulers in France, you anſwered, with a conſiderable degree of warmth, "you know you never approved of any circumſtances of the French revolution from the beginning."

I never did: I freely and fully declare it; nor do I think there is a probability of my ever having any good reaſon for changing my opinion, or retracting any thing I have ever ſaid upon the ſubject; but I deny that I have

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by him; but the moment a ſpirit of repentance urged Pichegru to make ſome atonement to the Bourbon Princes, Moreau denounces his benefactor to the Directory.—"Vengeance is mine, I will repay ſaith the Lord." And an impartial hiſtory of the French revolution, when it appears, will be a wonderful diſplay of the juſtice of Divine Providence.

ever

ever ſaid any thing, at any time or place, that can fairly be conſtrued as hoſtile to rational liberty, or the true happineſs of man.

I believe every one allows the late unfortunate Louis to have been a mild, gentle, good-natured man, poſſeſſing in no ſmall degree the milk of human kindneſs, but without that meaſure of wiſdom and firmneſs neceſſary for the enabling him to diſcover and reſiſt the errors and intrigues of thoſe around him: Owing to this; to the miſconduct of thoſe perſons in a variety of reſpects; to the extravagant expenditure of the revenue; and to their diſappointment in the advantages hoped for by ſeparating America from the the mother country, France was faſt verging towards ruin, and all orders among them apprehended a national bankruptcy. That the king intended to concur moſt ſincerely in ſuch meaſures as might appear neceſſary for the extrication of the nation from its difficulties, is pretty generally believed; but certainly he did not mean to abridge the royal prerogative, nor did he conſider this as neceſſary for that end. And in this I know not that there is any reaſonable ground for cenſure.

The calling the aſſembly of the Notables was a meaſure that ſoon appeared unlikely to anſwer the end propoſed by it; and the three eſtates were ſummoned to deliberate on the ſtate of the nation, in order to deviſe means for its exoneration from the heavy burdens ready to cruſh it.

Had France been a nation that could have indulged any well-grounded hope of a providential interpoſition directing its counſels, and by its ſacred influence giving energy to the means human wiſdom ſhould adopt for its relief; this meaſure might have been productive of national benefit; but they had long been a people filling up the meaſure of their iniquities*; and the active part taken by France in the conteſt between Great Britain and the American colonies, if it may not be conſidered as a judicial blindneſs, may certainly be termed an infatuation upon the minds of the rulers in France; for what, ſhort of ſuch infatuation, could have induced them to ſend their generals and troops acroſs the Atlantic to diſcern the difference between that people and themſelves: To this unwiſe procedure, as a ſecondary cauſe, we may impute the preſent diſtractions in France; but it can only be conſidered as ſecondary, for they had long been ſinking into more pernicious errors, and might but too juſtly expect to be given up to ſtrong delution to believe a lie; nor do I heſitate in acknowledging my own opinion, that the judgment of God darkened and diſtracted their counſels.

Waving, however, the conſideration of the ſubject in a religious point of

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* There is ground for very ſerious inquiry upon this moſt important point among ourſelves. We have indeed a Sovereign on the throne diſtinguiſhed by his practical attention to every Chriſtian and moral duty. In every relation of life he ſtands a bright example. But, ſhould we live to ſee that example loſe its influence, either upon his deſcendents or his ſubjects, what may we not reaſonably fear? This peculiarly demands the very ſerious conſideration of our Princes, our nobles, our ſenators, and our magiſtrates. If we may credit ſome men, adultery and multiplied divorces are not proofs of increaſed profligacy, but of more poliſhed manners and extended intercourſe in the polite circles. If we are not to ſee the adultery-bill again brought forward, what have we not to cenſure? If we live to ſee it again diſcuſſed, and not decided according to divine truth, what have we not to dread?

view,

view, and looking at it in a political light only, the calling together the three eſtates might have been productive of ſome advantages, had the ſpirit of true patriotiſm poſſeſſed the mind, and inclined them calmly and with candour to deliberate in their ſeparate and diſtinct bodies, upon the buſineſs that rendered their aſſembling neceſſary. But the very reverſe of this immediately diſcovered itſelf, mutual jealouſies, diſtruſts, ſeparate and intereſted views pervaded every heart, and actuated each party; violent and tumultuous was the conteſt; and as ſoon as I knew how that conteſt had ended, and that the third eſtate had annihilated the other powers, and aſſumed the whole to themſelves, I ventured to predict in a letter I then wrote to a friend in London, what has ſince in a great meaſure come to paſs: This effect, let me again obſerve, I conſidered as unavoidable, even ſeparate from a religious view of their ſituation; but when connecting it with religion, I attended to the ſubſequent proceedings of the aſſembly, and noticed with ſerious conſideration the ſentiments publicly acknowledged by the leading men among them, the avowed diſciples of Voltaire, Rouſſeau, and the infidel philoſophy they taught, I felt it my duty as a Chriſtian believer openly and fully to expreſs my opinion, and to declare, that however fair and beautiful the ſuperſtructure raiſed by the conſtituent aſſembly might appear to the eye†, it had ſo rotten a foundation, it muſt inevitably tumble into ruins. Theſe ſentiments I expreſſed at the table of a reſpected friend, at a time when you were preſent, when it was ſincerely lamented by ſeveral of the company, that ſuch reſpect ſhould have been ſhewn to the memory and aſhes of ſuch characters, at the ſame time my predictions were conſidered as unfounded on any ſolid reaſonings. The conſtitution was ſo excellent in its principles, it muſt ſupport itſelf; and only one perſon beſides myſelf expreſſed any doubts reſpecting its permanency.

In a religious view, it is certain they choſe darkneſs rather than light. They had the examples of other nations before them; and ſeparate from the works of French Proteſtant divines, they had writers in the Papal Church, who had plainly and forcibly taught the great eſſential truths of the Chriſtian religion; and neither Saurin nor Claude, neither Fenelon nor Paſchal, were inimical to true liberty; rejecting theſe men, and the revelation they acknowledged, they perverſely followed the imagination of their own minds: without any attempt to emerge out of ſuperſtition, they ſunk willingly into all the depths of infidelity. Soon, however, did they prove their philoſophy was falſely ſo called, and in their proceedings and decrees manifeſted a judgment ſo clouded; ſuch an ignorance of human nature and the paſſions of mankind, as rendered them very unfit to hold or exerciſe that power they had aſſumed.

As before remarked, I ventured to predict in a letter to a friend, written as long ago as October 1791, what has been but too ſadly verified by the

† The readers of the parliamentary debates cannot fail to remember the moſt extraordinary eulogium ever pronounced, delivered by Mr. Fox in his place as a Britiſh ſenator, ſtyling this work of the conſtituent aſſembly the moſt glorious fabric that ever had been raiſed ſince the creation of the world. This gentleman diſtinguiſhed by his panegyriſts as "the moſt enlightened ſtateſman," but ſurely in this inſtance it has been proved, that "the light within him was darkneſs:" Had his eye been ſingle, could he thus egregiouſly have erred?

event,

event. What dreadful enormities have been committed by the different factions as they poſſeſſed the power. To me this then appeared the natural reſult of their own principles. As to the final iſſue, we can only bow in adoring ſilence before that God "whoſe eyes are in every place beholding the evil and the good."

Much has been ſaid by ſome men of the ſovereignty of the people; but who, that has obſerved what is in men, but muſt be convinced that the great aggregate of human depravity once ſet in motion can never direct itſelf, but muſt be governed and directed, as far as it can be governed or directed at all, by artful and deſigning men, actuated by no other principle than the accompliſhing their own deſigns, and by nothing leſs than the real good of thoſe they aim inſtrumentally to uſe; frequently, however, it has been ſeen that the popular phrenzy has by ſuch characters been ſo roufed, as to involve themſelves in the general ruin.

I have continued this ſubject to a much greater length than I had intended, and indeed had almoſt forgotten the purpoſe for which I took up my pen, the vindication of myſelf from my friend's heavy charge of the want of integrity in the declaration of my political ſentiments. I muſt now be brief, but brevity may fully anſwer my purpoſe.

And firſt, let me aſſure you, that I approve the form of government in this country. I deſire no change; ſo far from this, I would willingly riſk my all, or moſt cheerfully bear any burdens to preſerve it. But, at the ſametime, I am free to declare, that if it ſhould ever be conſidered as ſufficient to ſecure even civil happineſs to the people, independent of religion, I am perſuaded God would confound the wiſdom of the wiſe, and bring to nought the underſtanding of the prudent. The approbation I now expreſs of the conſtitution of this country in no reſpect contradicts what you heard me aſſert at M———. If you recollect aright, you will remember it was this: That on a ſuppoſition *our form* of government *muſt* be changed; and it was to be determined by vote, whether we were to have an abſolute monarch, an ariſtocracy, or a democracy: that had I a thouſand votes, I would give them all in favour of monarchy; and for this reaſon, that in my opinion it manifeſted more fully a dependence on that God "who turneth the hearts of kings as ſeemeth beſt with his Godly wiſdom." We are prone to depend too much on human ſubtilty, and even on neceſſary care and precaution, forgetting that "unleſs the Lord keep the city, the watchman waketh but in vain."

You know, my dear Sir, that I do not confound the *adminiſtration* of a country with its *government*. This diſtinction in men's reaſonings and acting is not ſufficiently obſerved. But, conſidering adminiſtration as directing the affairs of government, you never heard me expreſs my diſapprobation of the term, "oppoſition bench." I would have the whole houſe conſider itſelf as guardian of the rights of the people; and as the beſt mode of ſecuring these rights, unanimouſly and uniformly ſupporting adminiſtration, when that adminiſtration is evidently not acting wrong*, watching over them at the

* Thoſe who have experienced the difficulty of regulating the affairs of a pariſh, or even a ſingle family in all its branches, will ſurely be ready to acknowledge the difficulties they muſt have to encounter, who have all the concerns of a great nation to direct and controul; and as remarked above, when

the ſame time with a careful eye, and oppoſing with one voice every meaſure clearly and eſſentially hoſtile to the real intereſts and true happineſs of the nation.

This I fear is rather a good to be hoped for than expected; but I affirm I neither approve or juſtify any corruption in government, that is any thing *given* for the *purpoſe* of carrying *bad meaſures*. But I own I do not expect the ſpirit of patriotiſm to riſe ſo high as to incline a majority of near ſix hundred men to renounce all the comforts of domeſtic life, and the relative connections; all the ſatisfactions of rural retirement, eaſe, or their own pleaſurable amuſements, merely for the benefit of the million. For the deprivation of thoſe comforts I would have them liberally rewarded. The queſtion between us is this, from what hand the reward ſhould come? I own that, when human nature is conſidered, a reward for doing well, and a bribe to corrupt, and obtain a ſupport for what may conſtitutionally be an ill, may come ſo near to a diſtinction without a difference, as to put much to hazard; and yet, after the matureſt deliberation I can give the ſubject, and having obſerved all that has paſt in France for the laſt three or four years, I do think it ſafeſt that the neceſſary and juſt remuneration for comforts renounced and ſervices done, ſhould be with government to beſtow: And I will only add upon this ſubject, that I ſhould not have experienced any great diſſatisfaction, if any thing conſiſtent with the general good could, from the hand of the mild and benevolent Louis, have quieted the mind and gratified the deſires of the national aſſembly, and have prevented their engaging in the revolutionary horrors.

You have heard me Sir charged with maintaining the doctrine of active obedience to rulers, be their commands what they may. But of this charge I was aſſured you acquitted me. I do firmly believe the divine origin of government, that God is the fountain of power, that under Providence, all rulers, under whatever form or name, have a divine right. To our own government, and to all laws enacted by King, Lords, and Commons, I would pay a ready obedience, provided ſuch laws did not militate againſt the poſitive commands of God*. To obey God rather than man, muſt ever be a firſt principle. Unchriſtian laws I would not obey; but in ſuch caſe, religion allows not of actual rebellion, but requires a patient ſuffering. When I expreſſed this as my creed, it drew from ſome one a remark to which I

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when not clearly and indiſputably acting wrong, they have every claim for ſupport. It is not poſſible for men unconnected with them to know their difficulties, you muſt be acquainted with the temper, diſpoſition, and views of all foreign powers, to be able either to praiſe or cenſure with juſtice. Wantonly to embarraſs the executive power, and unneceſſarily to clog the wheels of government, is, in my opinion, a crime of no ſmall magnitude.

* I know not where the truly ſcriptural ſyſtem of obedience to providential rule is more fully and plainly taught in uninſpired language than in one of the collects immediately following the Decalogue in our communion-ſervice, in which we pray that God's choſen ſervant, our King and Governor, may ſo know whoſe miniſter he is, as always to ſeek God's honour and glory: and that all his ſubjects duly conſidering whoſe authority he hath, may faithfully ſerve, honour, and obey him, in God, and for God, and according to God's word and ordinance. This is exactly what we mean by paſſive obedience and non-reſiſtance.

could

could not aſſent. It was given as an opinion, that Daniel, the three children, the apoſtles, and primitive Chriſtians who ſuffered martyrdom, patiently reſigned themſelves to death from the conviction they poſſeſſed no effectual means of reſiſtance; but that having ſuch powers they would have reſiſted*. Againſt ſuch an opinion I entered my proteſt. Obedience to providential rulers I conſider as an important branch of Chriſtian morality. In this country we owe obedience to ſuch laws as are enacted by Lords and Commons in due conſtitutional form, and have received the Royal aſſent—provided as before obſerved, thoſe laws do not militate againſt the laws of God, the King of Kings, and Ruler of Princes. But however ſuch laws may tend to abridge our religious or civil privileges, paſſive obedience is ſtill our duty, and a patient ſuffering of the penalty is required of the diſciples of the Redeemer of the world. Or how ſhall the ſcriptures be fulfilled†?

I have only to beg you will pardon the length of this letter, and to believe me, however we may differ in opinion,

Yours, &c.

ANTI-CHRIST.

TO THE EDITOR.

SIR,

SINCE you inſerted my laſt remarks on Anti-Chriſt, many circumſtances have concurred to confirm my conjectures (for at beſt my remarks are mere conjectures) that the preſent atheiſtico-papal power on the Continent is the laſt form of Anti-Chriſt. Permit me to call your attention to a place in the Apocalypſe, which by all writers of eminence is applied to the diſſolution of the Turkiſh empire. As this is a point generally agreed upon even by the favourers of the French revolution, I ſhall think it ſuperfluous to confirm it, and ſhall refer you to the great Mede

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* Surely Chriſtians are called to do, or to ſuffer in the ſame ſpirit as the Divine Author and Finiſher of their faith. Let this mind be in you, which was alſo in Chriſt Jeſus, ſays St. Paul: If when ye do well and ſuffer for it, and take it patiently, this is acceptable with God. For even hereunto are ye called, for Chriſt alſo ſuffered for us, leaving us an example that we might follow his ſteps. And as an anſwer to ſuch as maintain that thoſe who ſuffered willingly, becauſe they had not the means of reſiſtance, let the words and conduct of this divine example be given as the anſwer: Did Jeſus ſubmit to reproach, ſcourging, buffeting, and death, becauſe He had not the means of reſiſtance? Did he not aſſure his trembling followers, that he could pray to his Father, who would ſend him twelve legions of angels. But how then were the ſcriptures to be fulfilled?

† God is the wiſe, juſt, and righteous governor of the world; and in all he does, or permits to be done, He is accompliſhing his own purpoſes, and fulfilling his own word. He keepeth his covenant for ever. He turneth the hearts of kings as ſeemeth beſt unto his godly wiſdom. He ſtilleth the raging of the ſea and the madneſs of the people. All things ſerve him, and the fierceneſs of men he turns to his praiſe,—and this without encroaching on the will of man, or taking from him the character of an accountable being.

for

for further information. What I have to offer to you myſelf is another tranſlation of the paſſage, calculated to ſhew that the whole of it *may* already have been accompliſhed. Rev. ch. xvi. 12 And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up; that the way of the king's from the east might be prepared. 13. And I ſaw three unclean ſpirits like frogs out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. 14. For they are the ſpirits of ſavans making ſigns, which go forth unto the kings of the earth and of the whole world, to gather them to the war of that great day of God Almighty. 15. Behold I come as a thief, bleſſed is he that watcheth and keepeth his garments, leſt he walk naked and they ſee his ſhame. 16. And they gathered them tother into a place called in the Hebrew tongue Armageddon, [the mountain of Megeddo]. Now hiſtory informs us that in the year 1798 three French generals, heads of the triple ſect of jacobins, invaded the Ottoman empire, upon the plea that it was crumbling to pieces; and that at the ſame time Jacobin emiſſaries were ſent out into all countries, under three leaders, as Barruel aſſures us.

He moreover calls the Jacobin *a venomous reptile, that crawls from den to den and carries on a ſubterraneous warfare.* It is remarkable that in this expedition were many of the Propagandiſt ſociety from Rome, the *ſpokeſmen* of the papacy. Even Mr. King allows the Jacobins to be *demons*; and it is certain that the word δαιμων exactly anſwers to the French *ſavan*. Hiſtory further informs us that theſe emiſſaries proceeded as far as *the mountain of Megeddo*, which is cloſe to Acre, and that there they were arreſted by the miniſters of God's anointed. If theſe remarks are well founded, the Jacobin is proved to be the very Antichriſt; and it only remains for us to "hold faſt that which we have, that no man take our crown, and behold our Lord cometh quickly." The ſeventh vial ſtill remains to be poured out. Ch. xvi. 17. to the end is an epitome of it. Ch. xvii. and all the following chapters, are explanations of the ſtate and fates of the true Church epitomized in ch. xvi. 17, &c.; and it may be obſerved that both the *long* and the *ſudden* judgment of Rome papal are in the ſame words explained in ch. xvii. to the end of the viſion, which terminates at ch. xxi. 9. Comp. xvii. 1. x. 8, &c. xiv. 1. to 8. (2). xviii. 1. to 4. xi. 12, 13. xiv. 8. xv. 1. to 5. (3). xviii. 4, &c. xiv. 9. to 13. (4). xix. 1. xi. 15. (5). xix. 2. xv. 3. xi. 18. (6). xix. 4. xi. 16. (7). xix 5. xi. 18. (8). xix. 6. xi. 15. 19. (9). xix. 8. xv. 6. 4. (10). xix. 9. xiv. 13. xv. 3. (10). xix. 11. xi. 19. xiv. 14. xv. 5. 15. (11). xix. 14. xv. 6. (12). xix. 15. xiv. 14. 19.

I am, Sir,

Your obedient humble ſervant,

ANTI-CONSUL.

ERRATA.

Page 426. line 1. for *juſtifying* read *deprecating*.

— 438. lines 3. and 6. for *King* read *Ring*.

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